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**¶ The contentes or table
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○ F the temptacions and assaults of
Sathan against mankinde vniuer-
sally. Chap. 1.

The same handled more particu-
lerlye. Chap. 2.

Of the subtyll pollycies and practyces
of the Diuell agaynst man in this warre-
fare. Chap. 3.

VVhat Capytaynes and Souldiers the
the diuel vseth in these assaults and war-
fare agaynst man. Chap. 4.

Of mans onelye succour and refuge
in these assaults of the Diuell. Chap. 5

Of the armye of our heavenly Cap-
taine in these warres. Chap. 6

The Table

Of the Armour of Christes souldiours
in this warfare, Cap. 7.

Of the Victorie of those that serue
vnder the banner and ancient of Iesus
Christ, Op. 8

The ende of the Table.



Of the armye of our heavenly Cap.
taine in this warfare.

To the right honorable
Frauncys Valsyngham,
 Secretary to the Queene most excel-
 lent Maiestie, and one of her highnes
 priuie Counsell: **John**
 Verelston willeth the
 fauour of God, con-
 tinuall health, and
 felicitie.



THose that deeply consider
 the estate of Churches & Churches,
 and attentively observe the course
 of the same, do well perceive,
 how aptly and truly it is resem-
 bled to battaile and warfare,
 wherein it combatteth with diuillish
 as much like an army, being engaged in the field:
 pursued by the enemy, and continually vexed with
 assaults and skirmishes.

The Church neuer without young men,
 faithful soldiers: and if sometimes there be any
 outward threat of their changes, they are full of
 faith and courage. For the capital enemy of a host
 is neuer quiet: hee alwayes moueth her, and
 desireth, by all waies to interrupt the goodly and
 industrious warfare after their blood. And al-
 though he seeme sometimes to grant his vehement
 assaults, yet he continueth on, and the same diuill,

The conti-
 nual warfare
 of Chris-
 tian church.

2uk. 17.
 Eph 6.
 1oh. 4.

The Epistel

and sendeth forth still supplies against the Army
of Christ: who sacrifice rich slaughter and poly-
cies, now putting on the habit of faithful friends,
then shewing themselves cruel enemies, seeking
all means to suppress and trade down the
Church of Christ which thing our saviour testy-
fied in that translation to his so dearly beloved
apostle and Disciple on this point.

And vwhen the Dragon saw that he vyas, cast in-
to the earth, he persecuted the manchild. And
the Dragon vyas vvroth vwith the vwoman, and
vyent and made vvarre vwith the remnaunt of his
seede: vvhiche kept the commandementes of
God, and haue the testimonie of Iesus Christe.
The Prophet Dauid also complayneth thus, in
the perion of the Church. many are come aboute
mee, for Bulles of Basan, close mee in on every
side: they gape vpon mee vwith their mouthes:
as if it were a ramping and roringe Lyon: many
Doyres are come about mee, and the counsel of
the wicked hath sege against mee. And Job,
the patterne of patience testifieth by that mans life
that vvas here vpon earth.

And thus it hath to be borne with the Church
of Christ: not onely those that are studious of en-
riching, and labour in the ecclesiasticall discipline
do right well know, but also this our miserable
and wofull age with many lamentable examples
doeth continually telling the same. Thus we for
although great detractions and troubles, have as-
moued afflicted the Church: yet both experience
the truth, and almightie God hath tolde many ex-
amples to fortifie, that this Church and borne out
of the world, should be more strong and troublous,
then the golden and silver age, whereby passed down
for the great sin and iniquitie of men, in the last
dayes: especially because the devil that old dragon

Reue. 12.

Pla. 22.

Job. 2

.11. xvi.

2. 1. 1. 1.

.p. 1. 1.

b. 1. 1.

111

111

111

Dedicatorye.

Is now most furiously knowing the heavy and hor-
 rible day of doome to be at hand: the remembrance
 thereof maketh him tremble and quake, because
 his foule and detestable synnes and uncleannesse
 shall be open to the eyes of all angels and men:
 when he with all the route of bebelouers, shall be
 cast downe into euillie tormentes, where shall be
 weeping and grining of teeth. And also under-
 standing, as the Angel saith, that hee hath but a
 short time: he poureth out most abundantly his
 malice and payson into the world, and disturbeth
 both good common weales, and godly congrega-
 tions. And thus hee is the cause of all this
 All partes of the worlde run upon wheels, bloudy.
 Waters rageth every where, and whither soeuer a
 man turne his eyes, either towards East or West.
 North or South, all things wil appere to be full of
 dangers. In the East the Turke enlargeth his
 dominion wastinge the Church: not onely with
 swordes but also with blasphemous opinions. In
 the North east the Tartarians and Muscovites
 beere Gods people. In the South and West parts
 as Italy, Flaunders, France and Spaine, there
 is no durable leagues of pence: but Inhumanity,
 and crueltie practised vpon all degrees, ages, and
 sexes, shewing any harty loue and sincere affection
 to the Gospell of Christ. Amongst these heavy
 confusions of nations and kingdomes: the shippe
 of Christ hauing bene long tossed with boystious
 stormes and contrary blastes: and driven vpon
 many rocks and quicksandes, in somuch that it see-
 med to be in peryll of drowning, hath at the last
 recovered a calme roade, and quiet haven in this
 Islande, where the Prophets and their Children
 haue bene harbored, and lodged, as it were in an-
 other Sarcopha and for our selues haue enioyed
 blessed peace now a good space and season.

Which

Reue. 12.

Warren is
 all partes
 of the worlde.

Englande
 the haven
 of Christs
 ship & the
 harbour of
 persecuted
 men for the
 Gospell.

The Epistle

What good
men should
do in & consi-
deration of
these things

Luk. 13

For what
causes peace
and other
temporall
blessings
are given
to common
Wealthes.

For what
causes peace
and other
temporall
blessings
are given
to common
Wealthes.

Which things when we beholde, let vs not
so muche busye our selues inquiringe the causes,
why God hath so sharply punished other nations
and mercifully spared vs: but rather call to minde
the speech of the sonne of God when Helan cru-
eltye was opened vnto hym in that hee had
murdered certen Galileans, and inquired the rest
to drinke the blood of their Cosyns in their sa-
crifices. Although the matter was horrible,
yet our Honour lettynge by late past, appereth
the example to the Iudystoy sayinge, whelke you
repent you shall all perishe. Euen so the cala-
mities and deathes of our neighbours, ought to
admonishe vs of our synnes, and to moue vs to re-
pentance. And let vs bee carefull that wee as-
baite not this peace and quietnesse deriuinge the in-
estimable benefyte & blessing of God: for it can not
longe continue amongst vs, if wee spende it in
fleshy concupiscences, and beastly pleasures.

God giueth pleasant peace, syne lesse,
and carefull Princys at certayne times and sea-
sons. For what cause that men may tumble,
and swallow in fleshye pleasure & nothinge lesse.
But rather that marriages, procreation, and educati-
on of Children, may bee as it were a frey of mur-
cerye for his Church: and that the doctrine of
Gods essence and will, reuealed by his
sonne may bee published farr and nigh, that
true discipline and Christian conuersation may
bee effectualle practised and executed.

If wee abuse then, this diuine benefyte of peace,
contemninge the knowledge of God and neglec-
tinge good lyfe commaunded in his word: this
blessynge can not bee durable with vs: and those
pynnes which God hath now a longe tyme
withdrawne from vs, shall bee acquired as the
last, with heauy and intollerable sharpnesse when
he beginneth to punish.

But

Dedicatorie

But as our blessings at home ought not to
be made in his senseless security: so the forraigne
plagues and almost oppression, of the Church, as
hoards should not abate or make us shrink.
Let us not be moved with the might and multi-
tude of enemies, whether they be Turkish, or
Papists: neither let us be discouraged which the
weake and poore estate of the Church, to indge
that they therefore be accepted and wee condemned
which carnall and peruerse speculation muchely
mays to reuolte to Turke and Pope from the
Gospel, because they often times beholde the
Church as a refuse hope and deliuerance of all hu-
mane helpe.

In such cases wee ought to take vnto us in faith
and imocation those defenses out of the Truncke
of the bible which will make us invincible, as
gainst the weapons, and all wiles, of all dyables
and wicked men. Those munitions are Gods
promises which we ought deeply and straitly
to to impute to our mindes: and they shall better
fortify and defende us then any strongest Bulwark
of Castre. Of the which first among many other
are these that folow.

Thus saith the Lorde I will beare you when
you are olde, I haue made you, I will beare you,
I will carrie you, and againe. Canne
a mother forget hir Childe? and not haue pittie
vpon the soune of hir wombe? and if she do for-
get it yet will I not forget thee Syon.
How sweet is that speech of the Shepther, which
resembleth the soune of GOD to an Ordonax,
feeding his flock, gathering his Lambs together
with his armes, carryinge them in his bosome and
kindly in treatinge them that beare younge ones:
whereby we are put in minde in our daily prayer,
that we are the shepe of this Shepherdes: and there-
fore

Consolati-
ons among
their weake-
ly calamity-
ties.

The perfect
armour of
godly men.

Esa. 46.

Esa. 49.

Esa. 40.

Isa. 40.
I will beare you
when you are old
I will carrye you
and againe

Dedicatorye.

increaseth every where, messinge and destroyinge
many seruantes of Christ. But they shall not be
truly abouish and vanquish the Church albeit they
haue made many breaches in the walls, and some
nowe ready to fall: for even then will God shew
his presence to the confusion of Rablacers and his
mighty army: which is heuily paynted out by
the Prophet in this Verse. Thus hath the Lorde
spoken vnto mee. Like as the Lyon and Lyons
vvhelp roreth vpon the pray that he hath gotten,
and is not afraide though the multitude of Shep-
hardes, crye out vpon him neither is abashed for
all the bespe of them: so shall the Lorde of hostes
come dowyne from mount Syon and defende his
Hill like as the lordes of hostes, saue and deliuer He-
rusalem. Therefore O yee children of Israell
courne vnto him vvhom you haue oftentimes
forsaken.

Let be fyre our eyes and hartes vpon these cup-
board testimonies of Gods mighty power & pro-
tection of his Church in such sort that the gates of
hell: that is to say the fierce assaults, and subtyll
underminings of dyables, and men shall not be able
to preuaile against it.

The Church indeede is a litle towre of
Bible, if you compare it with the mighty
Castell of Sathan: but by meenes of hys Cap-
taine shes shall synch and beateth off the beslege
and assaults of all hys aduersaries.

Whether ought we to thinke that the Church
shall not be destroyed because many of hit in-
dubitably be dyuinely afflicted, and cruelly murdered.
For they in cheyr ignorances and passions, doe
persecute our Christians, and persecute beuilde
theyr faith and Religion.

2. Reg. 19
Esa. 37.

2. Reg. 19

Esa. 37.

Esa. 38. 19

2. Reg. 19

Esa. 37.

Esa. 38. 19

Esa. 37.

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Esa. 37.</

The Epistle

Dan. 3.
2 Mac. 7

Psa. 112.
Prouer. 10

Sapi. 3.

Exod. 12.

God increaseth his little flock and maketh the a myghtye people.

August. in
psalm. 10.

So the myghty Chyldren in the fyre furnace triumphed ouer Nabuchodonozor, and the French, Machabees against Antiochus, with many others who haue left a sweete memoriall of their names euen in this woorld: Sobercas, Pyramus leave midary with them perpetuall shame and ignomnie as the wylleman sayth. The memoriall of the iust shal haue a good report, but the name of the vngodly shal styncke. For the death of Gods saincts is precious in his sight, and is an entree into euerylasting felicitie.

Thus the sonne of GOD in the fyre Easter, passed through Egypt, and siewe al their fyre boyme, and spewd the Hyrcanians whose doze potes were sprinkled with the blood of the Lambe: euen so hee alwayes passed ouer many wynde, subverting great and myghtye Dynceys, who haue afflicted and persecuted his Church: but sparynge and preseruinge his owne stocke miraculously. The church then shal alwayes continue, until the coming of the sonne of GOD to iudgement. I wd albert the face and countenance of the same bee not alwayes one, and the light thereof sometime more, sometime lesse, much lyke the Moone in her wayne and Eclips: yet as he after her change increaseth to the full and shineth most brighte: euen so of sequentye soules that descended into Egypt they augmented in short space to six hundred thousande, besydes women and chyldren and beeing stryctured for a time in obscure corners of Turke, they kindled under persecution in such sort, that in the dayes of Constantine the Great, they shined throughout all the world: Sober was befeathered lastly by Emperours and Dynceys power in little Magogchurye and Babel, but was sette at liberty in short tyme, and had free passage almost throughout all those landes.

I though

Dedicatorye.

Although then the power and fury of tyrants be great, threaten destruction to christian Kingdoms, and breath out cruelty against the Godly. Yet we ought to know that both fatall ruines, and mutations hang over their heads; and also that the forme of G. O. D., who hath constituted himselfe, the Emperour; and Captaine of his armye, will divide their heades and barbarous rage, and give a topfall sett and glorious pence to his Church.

Yea hee will also defende and conserve honest polities, and Common weales so longe as they suffer Christs shippe to ryde quiete in their streames, till hee com into his Church, maptayne Scholes and Universities being the fountayne of humanity and Christianitie. Even as the sonne of God in the universall flood saved the Arche and in the same Noah and his family, who were Executors and keepers of the divine promises, concerning Messias Jesus Christ. Whereof little England hath had good proofe, who amonge the raging furies of Sathan, the mortall hatred of the world, and dangerous conspiracies as well of domestick as forren enemies, tryninge with sure handfull Christs Gospell, and interpreting his Church, hath binne blessed by almighty God with the Halcyons daies in their polycie and common weale, that they might learne both to knowe and serve him in this life, and hereafter to prayse him throughout all eternities.

Of this argument I have written somewhat largely in the Treatise following, and have applyed the same to the estate of these perillous times, straungest being, which I humbly present unto you hono^r. The reading wherof may happily reach in your minde, the awfull practises and dealings of wicked men, which which great dolour and perryl, you were constrained to be holde in that massacre;

where

31.3.7.4

Some com-
mon weales
that cannot
bee over-
throwen.
Gene.7.

The com-
modityes
which eng-
land enjoy-
eth by im-
bracinge the
woorde of
God.

The Epistell

1. Reg. 18.

where amongst an innumerable compaign, that perished as it were with the machabees: yet almighty GOD in his mercy saved many even in the fiery furnace and borne of Lyons: and bled your honour as mother Obadia to hide and preserve many of Christes servants, from the eye of the sword: whereof, some of them have given open testimony, to the world in their writings, and have made gratefull remembrance of your wisdom, honour, vertue and great charge plentifully poured upon Christes members in their miserie, for the which you cannot bee rewarded at that great day. That time made you fyte for this your present estate: and the often remembrance of the same will not suffer you to be dismayed for like events: for those that fear God will not be reckless by means of prosperitie, knowing, that there is a change of al things, and nothing under the sunnetyne and stable.

Whosoever because mans wisdom and regement, is neither happy in time of warre nor peace: without the direction of the word of God, this matter derived out of the same cannot be impertinent to your calling. Lastly if your honour whom God hath endued with excellent wisdom, vertue and learning: will favourably accept this little worthe, it shall the rather escape the checks of the malicious, and procure credit of the honest and goodly. The father of al mercy give you many good dayes and yeares, and direct you with the spirits of wisdom and counsell: that you may continue long a comfort and ornament unto the Church of Christ and this common wealth increase you plentifully with temporall honours: and in the end crowne you with those that bee eternal. From Exeter the last day of May. 1577.

Your obedient humble

John Wyke

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¶ Of the teinptations,
and assautes of Satban, against
mankinde vniuersallie.

Chap. i.



Tis truly writ-
ten of that learned and
wyse Hebrewe *Sirach*,
A great trauayle is crea-
ted for all men, and an heuie yoke, vpon
all the sonnes of *Adam*, from the daye
that they goe out of theyr Mothers
wombe, tyll they be buried in the earth,
the mother of all things : Which is an
excellēt sentence , and worthy to bee
obserued , of all such as profite them
selues the seruauntes of *Christe* . For
whereas man was created in the be-
ginning, to lyfe and immoꝛtalitie , and
indued with the Image of *God*: where-
by he diuerse and sundry waies, resem-
bled his creatoꝛ, but espētially in Righ-
teousnesse and true holynesse : carnall

Sirach. 40

Ephs 4.

The Castell of Christians.

Autoserm.
ad fratres in
extremo.

men haue with great care, and penſue-
neſſe of minde, marueyled at and inqui-
red, the cauſe of that horrible ruine, and
deſtruction of Spain, the chiefe and prin-
cipall amongſt all viſible creatures.
Whoe noble and excellent nature, dai-
lye ſadeth awayne lyke the Violette or
Roſe, and in traile of tyme dyeth and
corrupteth, much moze lothſomelye
and lamentablye, then an Ore or Aſſe:
ſo: that (as learned men haue obſerued)
immediatlye after his death, ſylthye
Todes wyll bræde of his guttes, and
venemous Serpents of his reynes and
kydnes.

Othersome there are, ſo aſtonied, and
as it were depriued of all ſence, and ſe-
ling: that they neuer thinke howe they
receyued lyfe, nor how they ſhall at the
laſte taſte of death. And if peraduen-
ture by meanes of greate calamities,
the ſcare and feare of death now & then
oppreſſeth them: yet they neuer thinke
vppon any remedies, whereby they
myght bee ſome what eaſed, vnder ſo
heauie and weightie a burden. The
wyſe man therefore, in this his ſen-
tence ſatiſfyyeth the carefull cogitation

of

and Fortresse of the faithfull.

of the one, and healeth the senceles Apoplexie of the other: in rendring the causes and occasions of mannes myserie and callamitie. Which whyles wee beholde and consider, let vs also fixe our eyes vpon the Redæmier and deliuerer of mankinde, Iesus Christe: and in regard of the greate imbecillity, and tyckle estate of mortall mens matters, bow our mindes to humility, modestie and feare of God.

Wherevnto this graue wypter exhorteth all menne, in making mention of olde Adam, and of our mother, from whome we haue our oꝛigen and offspring. And although none almost can bee ignoraunt of this propagation and discente: yet the Wyse man calleth them to the consideration of that, whiche commonlye they soꝛgette, oꝛ litle recoꝛde: and admonisheth them of the malediction and curse pꝛonounced against Adam and Eue in Paradise, foꝛ the transgression of Gods commaundemente.

This curse is the course of all our myserie. Foꝛ as Gregorie sayeth, vwhat strength can bee haue that is borne in

B.ij

infirmities

Iob. 14.
1. Cor. 15.

Gen. 3.

The Castell of Christians,

infirmities? what thing, can come of
fleshe, but fleshe? what can descende of a
miserable father and mother, but a my-
serable creature. Which he enlargeth
in laying downe before our eyes our
painesfull and perillous byrth, our com-
bersome & vnquiet lyfe, our ineuitable,
and terrible death. All which thinges
wyl appeare, and moze evidently shine
in our eyes: if we open and vnfold these
thinges somewhat moze perticularly.

The gene-
ration of
man vn-
cleane.

First if we consider the beginning of
our byrth, whereby man is prepared to
this lyfe, it is vncleane, and almoste
loathsome to nature her selfe: for other
Beastes doo openly engender, euen na-
ture as it were mouing them thereto.
The concealing of man onely bea-
reth shamefastnesse, desyring rather to
be hydde, then opened: because of the
staine of sinne, which byneth man to
bashfulnesse, and causeth him to bee a-
shamed of him selfe. Nature byn-
geth forth byrte Beastes, but sinne af-
ter a sort, byngeth forth man, the Pro-
phete wytnessing the same. Beholde, I
was conceyued in iniquitie, and in sinne
my mother conceiued me. What should

Psal. 50.

and Fortresse of the faithfull.

I speake of the tyme, betwene his conception and byrth, which is full of sorowes and sicknesse: the mother being encombyed with weaknesse of stomach, headache, swymming of the head, and many other infirmities: yea, oftentimes if she eather smele, or smell the smuffe of a Candle, shee trauayleth befoze her tyme.

If besydes these, you marke the time of deliuerance, you shal hardly iudge, whether Nature be a more louing mother, or an heavier stepdame to man. For Span is caste forth bare and naked vpon the earth, senceles, and is compelled to kiner him selfe, and hyde his priuie partes, by the reliefe of others: so that if we wyl signifie any notable miserie, wee neede no more but nose the Byrth of man into this worlde. Vther vpo the Thracians were wont to weepe in their chyldebedde, and the Parents with mourning to receyue their Chyldren new bozne into the worlde: but at their death, to bury them with marvellous reioysing, & gladnesse: as though that he which is newe bozne were rather to be lamented, then he that decrea-

Spana
birth.

The Castell of Christians,

All liuing
creatures
haue their
defences
man only ex-
ceyted.

Plinius lib. 7
cap. 1. et,
cap. 50.

Perils and
daungers

seth, and departeth the myserie of the
woylde. Other Beastes entering into
light, are cladde and couered, and by the
verie motion of nature doe seeke after
foode. The Lambe as soone as he is
yeaned, is able to followe the damme;
the Chicken as soone as it is out of the
shell, wyll doe the like; and euerie one in
their kindes haue coverings and defen-
ces to reskew them selues from daun-
ger. The Elephante his snout, the
Bucke his hornes, the Boare his tuske,
the Wolfe his teeth, the Birdes theyr
bylles and Tallants, and so euerie cre-
ature accordingly. But naked man is
cast into naked nature, crying & way-
ling: and straight waye is wrapped in
swadlyng cloathes, (as it were in ma-
nacles and fetters cast vpon his handes
and feete) beginning his lyfe with a
kinde of imprisonment, so that we may
right well saye with *Plinie*. O meere
madnesse to thinke that yve are borne
to pride, vpon such simple beginnings,
how long is it before a man can speake,
how long before he can go.

Nowe when man is brought vp, ma-
ny thousand lets, many daungers, many
kindes

and Fortresse of the faithfull.

hindes of intrapmentes : Declare howe
harde it is for him to passe the race of
his lyfe, and to come to his satall ende.
Surely he is subiecte to all kinde of pe-
rilles and daungers, in his minde, body
and goods : In daunger of water, of
fyrre, of ruine of houses, of the sword,
and of diuerse kinde of maladies: wher-
by he is cut of most commonly by death,
befoze he come to olde age. Which
things moued a certayne Wise man to
saye, That Citties and Tounes, were no-
thing else but places of humane sorrowes
and miseries, wherein mourning, lamen-
tation, and troublesome labours of mor-
tall men are inclosed and containd.
Whereof Plinie also wytteth after this
manner. The gyft of Nature is fyckle &
vncertaine, yea, it is euyll and short to
those that longest enjoy it. VVhat should
I speake of one halfe of mans age, passing
away in sleepe, and spent in darknes. For
we may not accoumpt the time of infancie
any part of lyfe, which almost wanteth
fence: neither yet olde age, which is ful of
so many sorrowes, cares, thoughtes, and
feares, in somuch that olde men pray for
nothing so often as for death: as though

whete into
man is sub-
iect.

Solon,

The Castell of Christians,

nature could geue nothing so good vnto man, as a short lyfe. For in olde age the limmes waxe stiffe, the sight dimme, the hearing deasse, and the teeth fall away.

Man is
made for
and enemy.

Againe no lyving creature, is in danger of moe diseases, none standeth in moze hazarde of priuie Amboushmentes then he doth, and that by man. Lyons for all theyr wyldnesse, yet doo not one encounter another, the Serpēt stringeth no Serpent: but Man is a Wolfe to Man, at whose hand he daily receaueth much harme. Furthermore, none is couetous but hee, none ambitious, none vncontentable in desyre of thinges, but he onely: he is in continuall paine wearyed with calamities, of which euylles although thou arte perswaded that thou hast discomfitted one or two, and so thinkest thy selfe in safetie: Yet thou must abyde a soze conflict, with Nature her selfe: seeing thou arte enforced to feare euen the lyghtning of the Element, the stench of the earth, the Scorpions stroke, so many kindes of popson and venime: which although they neuer chaunce vnto thee, yet fleshy fles, crablyce, and many other lyke ver-

myns,

and fortresse of the faithfull.

mins, shall annoy thee, and declare that man is in daunger of many thousande myseries.

But also the necessitie of death, is not to be so much counted vpon, seeing it is common to all lyuing creatures: for whatsoeuer is boine must dye, and returne to duste, whence it had his beginning: were it not that another kind of death had fallen to man, which came through sinne, whereby we haue also founde another beginning of a miserable lyfe. For there is no other lyuing thing but it decayeth vniuersallye and totally, man alone excepted: whose onely body perisheth the soule, which is seuered from it continuing euermore liue: so that the good be receaued into a blessed life, whereas the badde be thrust downe into euermore tormentes of hell: hauing in this poynt death lyke to brute Beastes, because they neyther thinke the soule immortall, neyther beleue that there is any resurrection, or any hell, that thereby the death of an Dre, and a Span seemeth lyke. Deape byther so many meanes, whereby we epyther hasten our owne death, or vpon

berge

Painefull
and fearful
death.

Carre-
sing death.

Ecclesi. 3.

The Castell of Christians,

very tressling occasions, lose our lyfe: seeing moe dye by surfeyt & wine, then by the sword. Many whyles that contrarie to their nature, they labour by helpe ofunning and arte, to lengthen their yeares, and onely secke meanes to lyue, cast them selues away by vsing too much Whisicke.

**Sodaine
deaths.**

Here I neede not to touche diuerse kindes of suddaine deaths, wherby very many haue miscaried and decayde. So dyed Anacrien the Poet, choked with a reysen kynnell. So dyed Fabius the Senatour of an henye, which he did drinke in mylke. Cornelius Gallus, which sometime had bene Prator: and Quintus Heterius a knight of Rome, dyed whyles they were in the very acte of generatis. Sophocles and Dyonisius the tyrant of Cyalle, both deceased for ioye, when they heard tydings of the vpperhand of a Tragedy. Of which sort of examples I could rehearse a number, wherby we be put in minde of our mortality, & that ere we weene, we dye suddainly. Sure we are to dye, but by what kinde of death, & in what moment we know not. We must watch therefore whyles we

live

and fortresse of the faithfull.

lyne in this ciuile lyfe among men, lest the suddaine necessitie of death, finde vs vnprepar'd, & not awake, for we shalbe so much the lesse, be able to geue an account of our former life, the more we peeple to wickednesse, and dispise the obedience of Gods commaundement.

Finally the daungers of y^e soule, (neglected or slightly passed ouer by carnall men) are principally to be considered: such are the errors and ignoraunces of the minde: prophane opinions of God, carnall securitie, distrust, euill concupiscentie, tormentes of the Conscience, and horrible terrours of death: where-withall Sould, Canis, Judas, and suchelike, being bered and afflicted, fell into damnable dyspayre, and murthered themselves.

These myscries of man might be scene by Reason, and felte by dayly experience: if we were not so parciall, and euen wyllfully blinde in our owne causes. Wherof so many complaints are, almost in euerie page, of prophane wyters: out of the which heape, a learned man of our tyme hath made choyse, of three principall sentences.

Carnall security of
dyspencer.

at the end of
the booke

The complaints
of Philosophers
touching
mans frail
nesse.

Selueccerus
in prolegon
ad Genesin.

The

The Castell of Christians,

1. *Aristo.*

2. *Euripides*
in *orest.*
Cicero.
Tule. 4

3. *Pindarus* in
isthys. od. 8

De veritate
fidei. lib. 1.
cap. 16.

The first is out of *Aristotle*, who asketh this question, vvhhat is man? He is an example of weakenesse, a spoyle of time, a plaie of fortune, an Image of inconstancie, a ballaunce of enuie and calamitie, and whatsoeuer is besides, is but fleame and Choler. The seconde saying is taken out of *Euripides*. There is no myserie nor wofull mishappe, and mischiefe, vvhereunto mans nature is not subiecte. The thirde is of *Pindarus*: vve are men, but of one day, vvhat is some body? and what is no body? all men are no better then a dreame of a shadowe. And vnto these three sentences, we maye reduce all other complaints, which eyther the Ethnicke Poets, *Pisstorians*, or Philosophers haue vttered of the fraylnesse of mans lyfe.

All which sentences, *Ludovicus Vives* endeavored to comprehend briefly after this manner: Mans body is infirme, and subiect to all iniuries, euerie member hath his especiall malladie: And as for his minde it is exceeding sicke and vniquiet, blinde and improuident, neither doth vvyl suffer it selfe to be lyghtned, being much lyke the taste of a sick man,

desiring

and Fortresse of the faithfull.

desiring those things that be hurtfull,
and lootheth those things that be whole-
some, vnrueley and intractable, towarde
such as would cure him: all his affecti-
ons are out of order, and whole man is
a seruauent of those thinges vvhich are
needfull for him, vvhether he vvas some-
time Lord and maister. Thus man lyeth
in this sicknesse, as it vvere in his death
bedde, vntill he giue vp the goast, vvhich
is called Death: vvhether mannes byrth
might more aptly be tearmed Death, as
Mamilius vvritheth,

Nascentes morimur, finisq; ab origina pēdet,
Such a continuall death is laide vppon
Adams children, for a punishment of
his transgression, being much more by-
ter, then if he had immediatly dyed.

Thus we see the estate of this our soz-
rowfull and shor't lyfe, some part wher-
of (as *Seneca* wyrteth) vve spende in do-
ing euil, a greater part in doing nothing,
and the greatest part of al, in doing those
thinges that appertayne nothing vnto
vs.

These thinges moued *Theophrastus*
to vtter his lamētable complaint, That
Nature is rather a slepdame to mankind,

then

Seneca
Epist. 1
ad Lucil.

The Castell of Christians,

Theophras-
com-
plaint of
Nature.
Lucretius,
lib. 5.
Plinius. lib. 7.
Salust
in præfat.
Belli
Ingurth.
Lactant. de
opificio.
cap. 3. et. 4.
Lud. vius
de veritate.
Fidei. lib. 1.
cap. 12.
Seneca de
breuitate
vitz.
Cicero.
Tulce. lib. 3.

Of the
word Na-
ture.

seneca de
benef. lib. 4.
cap. 7.

then a louing mother. For whereas she hath dealt with brute Beastes lyberally, and louingly, geuing vnto many of them a long lyfe, seruing to no purpose: She hath lent to man a verie short time, vnto whome moe yeares had bene conuenient, to the ende he might haue commen to persfite knowledg in wisdom, which is mannes chiefe felicitie. Besides these thinges, she hath expelled him, into this worlde, poore and weake, not able to do any thing: but with howling and crying, to foreshew his miserable estate and condition. Albeit I am not ignorant that Theophrastus saying hath beene reprehended both of humaine, and be-
aine wyters: of these because he vsurped the word Nature, (as they suppose) for God himselfe, & so charged the Crea-
tour, with the faulte of the Creature.

And it can not be denyed, but that both Philosophers, and Diuines, haue fearedned God by the name of Nature. For so speake not onely Hippocrates & Seneca, but also Lactantius: although else where hee saimeth to mislike that phrase. As for those wordes of Saint Augustine: *Omnis quippe natura vel De-*

and Fortresse of the faithfull.

us est, qui nullum habet autorem: vel idem non est qui ipsum habet autorem, Are not to this purpose: for the woꝛde Nature there, hath a farre other signification. And y^e great Philosopher of our tyme Mattheus Beroaldus, amongst many significations of the woꝛde, alloweth that manner of speeche: yet the woꝛdes of his Maister Iohn Caluine, please me much better, wꝛiting hereof after this manner. I graunt that vve may godly vse this phrase (Nature is God) so it proceede of a sincere minde: but because the speache is harde and vnproper, for that Nature is an order appointed by God: It seemeth vnto mee very daungerous, and hurtfull, in matters of so great moment, and vvherein there ought to be a singular Religion, to vwrappe and confounde the eternall God, vwith the inferior course of his handy vvorke.

Of the same mynde was *Lactantius*, wꝛyting: That the subuersion of true Religion, brought forth the name of Nature. For they being eyther ignorant, by vvhome the vvorld was made: eyther desirous to perswade that nothing vvas made by God: sayd, that

Nature

oallentis de
placitis
hippocr. et
plat. lib. 9
Lactantius.
lib. 2. cap. 9
De anima
et eius oris
gine. lib. 2.
cap. 3
Mattheus
beroaldus
Cron. lib. 2.
cap. 6.
Caluinus.
lib. 1
instit. lib. 1
cap. 5.

Lactantius,
lib. 2.
cap. 28.

The Castell of Christians,

Nature vvas the mother of all things, meaning that all things sprang of their owne accord. vvherin they opened their great vnskilfulnesse. For if prouidence and Gods povver be set apart, Nature is plainly nothing. And if they call God Nature: vvhat peruersenesse is it to tearme it Nature, rather then God, Nature verily is not God, but the vvorke of God.

But in my opinion, *Theophrasts* who had that name geuen him, partise for his diuine sentences of God, and his prouidence, and partly for his sweete vaine in vvryting, vsed not the worde Nature in any such sence: but rather for vitious & corrupte qualities, which haue infected this diuine workmanship. Hereof that common saying commeth, that the beginning of vertue is of Nature, to vvrt of Perfect Nature: and that vices procede of Nature, verily of corrupt and poysoned Nature. And if any man thinke that I thus conuerse *Theophrastes* wordes, ledde with wylfulnesse to discent from others, rather then with a desyre to seeke oute Truth: let him vnderstand that I haue

not

What
Theophrast
meant by
the word
Nature.

and Fortresse of the faithfull.

not sucked this out of my owne conceit,
but haue receiued the same of that lear-
ned father Saint Augustine: who al-
teasing the very same sentence, cyed
out of *Theophrastus* by *Cicero*; promisi-
seth thereof after this manner. The
same *Tullius* in his third booke of a com-
mon wealth, writeth that man is brought
forth into this lyfe not of a Mother, but
of a Shepdam, in body both naked, weak
and in syrne: and in his minde perfum-
in sorrowes, abiecte in feare, fuming in la-
bours, prone to lecherie: vwherein not-
withstanding, there is couered certaine
dainty sparkes of witt, and vndersta-
nding. What saye you to these thinge?
he saie the disease, but he was ignorant
of the cause. *Whereto* *Augustine*, who
notwithstanding mylyketh this com-
plaint, if it be applyed to Nature sincere
and incorrupte. *made quoniam* *et* *lib. 2.*
But to the ende that this matter may
bee more easelye discussed, you shall
vnderstande that the word Nature, as
we vnderstande it in this place, hath two
significations. In *Saint Augustine* in
 sundry places hath obserued. The fyrst
is that of Nature which is sincere, and

Aug. contra
Iulianum
lib. 4. ca. 12.
repetit. ex
lib. 2. Cic. de
Repub.
lib. 2. ca. 1.

Aug. contra
Iulianum
lib. 4. ca. 12.
repetit. ex
lib. 2. Cic. de
Repub.
lib. 2. ca. 1.

The Castell of Christians.

De trinitat.

lib. 1. ca. 1.

capitulum

2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

In Plal. 38.

In Plal. 38.

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In Plal. 38.

In Plal. 38.

Solute

reprens

deh Theo

phras

but res

deh

not

reason.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

In Plal. 38.

without fine, is properly called mans
Nature: but by translation we use it for
this condition of man, which is like in
body, and liue but And in another place
That was the meaning of the Apostle,
when he sayd that he was by Nature,
the child of wrath, as other men mean-
ing as it is corrupt with sone, not as it
was right in the beginning. And againe:
That which was a punishment to the
first man is turned into our nature, As
the Apostle sayth, VVe were by nature
the children of vrrath. Seeing then we
see the worde Nature, used not onely of
the best expositors of the holpe Scrip-
tures, but in the worde of God it selfe,
for the corrupt and sinful estate of mor-
tall man: why shoulde any man repre-
hende Theophrastus justly lamenting
our woofull, and miserable condition.

Saluste going about to confute Theo-
phrastus, toucheth not yssue in any point:
but digresseth into the commendation
of Hannes nature, and exhorteth vs to
the due consideration thereof: which is
verie plausible to the children of Adam,
who more willingly record such things
as sound to their prayse and glory: then
that

In Plal. 38.

10

that

and Forerisse of the faithfull.

that reueale their miserable beggerie,
and ignominie. Surely Saint *Augustin*
accounteth this high commendation
and excelleng of nature, to bee ioynd
with great perrell & danger, and affor-
meth such men to haue a zeale, but not
according to knowledge. V Vho being
ignorant of the iustice of God, and de-
sirous to place their owne, are not subiect
to the iustice of God. And a lytle after
he wyrteth most excellentlie after this
manner. The first nature of man was
created without any sinne. But this na-
ture wyherin vve descende from *Adam*,
hath nowe no dephsification. For al-
beit vve are nowe in *Christ* a new crea-
ture, yet vve yvere the children of vvrath
euen as others. But God vwho is rich in
mercy, for that great loue wyherewith he
hath loued vs, when vve ywere dead in
our synnes, he hath quickened vs in *Christ*,
by whose grace vve are saued.

The Ethnickes doth most commonly
propose to man his ende, that he might
thereby vnderstande his excellent digni-
tie. But to what ende serue those *Pom-
pous* wordes: That vve shoulde delyberate
and enterpryse thinges laudable, and ho-

De natura
et gratia.
cap. 1.

Rom. 10.

Ibidem.
cap. 3.

2. Cor. 5.
Ephes. 2.

The disor-
der of the
Ethnickes.

The Cattel of Christians.

ness, and that we shoulde contend after
vertues. Seeing that by corruption of
Nature, we haue neither persite vnder-
standing nor Power to followe Vertue,
so that such speeches of the excellencie of
our nature, as it is now, do puffe
him vp with a vaine conceite of him
selfe, and as it were in a maze, tarreth
him headlong into destruction. We
ought not I confesse to forget that first
Mobilitie, which God gaue vnto our
father Adam, and the remembrance
of the same must needs breede in vs an
ardent desire of Imortalitie: but we
can not once thinke of that Dignitie,
vntill there wyl on the other syde appeare
a heauie spectacle of our Shame and mi-
serable ruine, wherof we our selues by
Propagation and Imitation are guiltie.
Wherby we shall haue better cause
to lyke of Theophrastes complaint, then
vainly to extoll this our most ruinous,
and corrupt Nature.

Since, to whom Laetantius accom-
peth the most wittie and subtile Philo-
sopher, of all the Stoikes, cyting Theo-
phrastes sentence, doth not find any fault
with it: but rather taketh iust occasion
thereby,

Lege Calu
Instit. lib. 2.
cap. 1.

to 130
Seneca
his iudge-
ment of
this matter
Laet lib 1.
cap 5. et
lib. 2. ca. 9.

and Fortresse of the faithfull.

thereby; to exhort men to spende that
lyttle tyme which is geuen them, in le-
uing well and honestly: Whose words,
because they are full of excellent, and di-
uine lessons, and therewithall appertain
to my purpose: I thought good to put
downe, as I finde them, in the Authour
him selfe, which are after this maner.
Most part of mortall men, friende *Ra-
lyne*, do complaine of the crueltie of na-
ture, because she hath geuen vs so short
a race, and course. Truly our time is not
so short of it selfe, but we make it shorte:
Our lyfe is long enough, if we spende it
well. But when vve passe it ouer in
ryotte and necligence, it is bestowed in
no good thing: so that in the ende of our
lyfe, that tyme which vve thought not
to goe, is euen runne away. In somuch,
that vve haue not receyued a short lyfe,
but vve cutte it shorter, neither is that so
vvaring vnto vs, as vve are prodigal of it.
Euen as ample, & princely ryches, when
they come to a prodigal master are vva-
sted in a moment: But if a meane stocke
be committed to a churche, and frugall
man, by vwise vsing it increaseth. Why
continew vvee then our plaint against
C iij nature,

Seneca de
breuitate
vitæ.

The Castell of Christians,

Our lyfe is
long e-
nough if
we coulde
blet it well.

Exigua pars
est qua vixi-
mus.

Nature, seeing for her parte she hath shew-
ed her selfe benigne and lyberall vnto
vs, our lyfe is long enough, if we coulde
use it. For example sake: One is posses-
sed with greedie couetousnes, another
geueth him selfe to vaine conclusions.
This man delighteth in wine, that man
passeth tyme in sleepe slouthfulness.
Heere is an ambitious man, that gapeth
after popular fame: there is one that
runneth, ouer all Seas and Landes, after
Marchaundize: and finally, a man shall
see such, as exercise them selues in no
trade, but rubbe out the tyme: so that
we may well saye with the Poet. That
parte wherein we tyne is verie lytle. All
our race, is not a lyfe, but tyme onelie.
VVe bestowe and employ our lyfe ex-
ceeding cumberfomely and diuerslye:
but vven vve come to the losse of time,
vve are too prodigall, and therein is spar-
ring couetousnes, onely commendable.
VWhereby it would come to passe, that
albeit our lyfe shoulde come to a thou-
sand yeaes: yet vve our selues abbridge
it, and consuming tyme doth eate it out:
and a lytle after inclining as it were to
Theophrastes opinion, he writeth thus.

and Fortresse of the faithfull.

¶ If we consider the estate and condition of all mortal men: we maye see great and manifolde occasions of mourning and lamentation, yea; we shall rather waite teares; then matter of merriment. As for all these worldly goodes which delight vs with decayfull pleasures, as money, dignitie, power, & many other such; wherewithall the blind desire of man is more taken; and amazed: he is possessed with labor; sent with enuy; and oppressed now and then; rather then profit their masters and owners: they are vncertain and slippery, and a great part of quietnes is lost; in carefull keeping of them. Verely if you wyll credit me, and weigh more deeply with me the matter as it is, all mans life is meere vexation & affliction. VVe being cast out then, into this deepe and vnquiet Sea, flowing and ebbing: sometime hoyst vp, sometime plunged downe: neuer continue in stabilitie. For we are tossed too and froo; we depend in the vvaues, vwind and vweather: sometime runne and bruse one another, and sometyme make shypwracke of all. So that in this tempestuous, and stormie Sea, there is no sure harborovve;

Man hath
great can-
sor to la-
ment.

and so
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the

The Calbell of Christians,

And now
porus nauis
gantis mors.

What the
woorde of
God pro-
nounceth of
mans estat.

Gen. 6.
et. 18.

Gen. 47.

nor quiet part; but death alone. Wyther
to *Sonnet* complayning also of mannes
miserable and rusfull case. But I let
Euphrasie & his opinion passe at this
tyme, and returning to my matter, wyl
consider, what the spirite of God hath
uttered, and pronounced of mans estate
and condition.

The woorde of God therefore, being
the Lanterne, and perfitte Lodesman,
leading vs to euertlasting lyfe, is most
plentifull in the description of mannes
miserable, and corrupt nature. For to
enuytte many places, wherein he is ex-
pressed in his nature and kinde. As all
flesh had corrupted his way, vpon earth,
and I am but duste and ashes. I come to
that Dialogue and communication be-
tweene the vertuous Patriarche *Iacob*,
and god *Phoras*, King of Egypt, that
fallowe, and fauouer of Gods people:
Iacob demaunded, by the Prince of his
yeares, and age, aunswereth thus: The
whole tyme of my Pylgrimage, is an
hundred and thirty yeares: fewe and euyl
haue the dayes of my life bene, and I
haue not attained vnto the yeares of the
lyfe of my Fathers, in the dayes of their

Pyl-

and to tresse of the faithfull.

Pylgrimages, Out of this answer, I see
those two notable lamentations of mans
fragility, uttered by the two chiefe Pro-
phets, *Amos*, and *David*, most worthy
to bee considered and learned without
booke of all Christians. But to returne
to *Jacobs* answer: First I thinke it
worthy the consideration, that hee cal-
leth *Manes* lyfe a Pylgrimage. Most
true it is; that we haue not any certain
or continuall habitation here vpon
earth: for we were created of God in
the beginning, and againe restored by
Christe to immortallitie, and eternall
blessedness in heauen. We are then
Pylgrimes here vpon earth, neyther
haue we any abiding Cittie, but looke
for another; and our conuersation, or
common wealth is in Heauen; and our
desyre is to be strangers from the bo-
dye, and to be present with the Lord.
Let vs then earnestly recorde with our
selues, alwayes that our lyfe on earth,
is a perpetuall exyle, and Pylgrimage,
to the true and heauenly Countrey, and
the laste Harborow of Iune in this
viage is Death: from whence we shall
passe immediatly into eternall lyfe.

Deu. 34.
Psa. 90.

Manes lyfe
a peregrin-
ation.

Hebr. 11.
Phil. 3
2. Co. 5.

Now

The Castell of Christianitye

The disposi-
tion of
strangers.

Now as Travellers & Pilgrims,
do not delite to tary long at any daye;
nor lodging; nor staye not at euery
charge or Cardin: all they minde be-
ing set vpon their Native Countrey,
and proper family: euen so we running
the race of this lyfe, ought not to haue
our myndes fixed vpon riches, pleasure
and honour: but dayly to haue our eyes
fixed vpon the Cole or marke of eter-
nall lyfe; whether wee ought to runne
and contend with all our might. Spee-
ouer, as those that trauell by sea, or by
lande: who eether by the goodnesse of
their Voyages, or commodiousnesse of the
winde, cōving home to their countrey,
do thinke their fortune better, the those
that wanted lyke oportunitie: Euen so
ought we to reioyce of the departure of
our friends, in their flourishing tyme, ar-
riuing happily into the haven of rest.

And
dayes are
evyll.

The other Epitheton, is that mans
dayes are evyll: for the yeres of our
Infancie are spent in depe ignorance;
youthfull dayes vanishe awaye more
quickly then the date flower; & old age
leapeth on our backes vnwares, which
we are admonished to feare. For that she

never

and fortresse of the faithfull.

neuer commeth alone. **W**her unto the
Wise man contenteth, saying: All mans
daies are sorowes, and his traualles grieve:
his hart also taketh not rest in the night,
vvhich also is vanitie. Experience verily
teacheth vs, that no kind of life is with-
out great care, pensiuenesse and studie.
The Craftesman is busie, inquiēt, and
alwayes toyling in the exercise of his
Arte: The Wise man is commonly
seuere and sadde, and a straunger to
all pleasure. The booke of Ethnickes,
are full of complaints, concerning the
cares, and labours, which the gouer-
nours of the common wealths, sustaine
in their Regiment: and there is some
controuersie amongst them, whether
the wisdomē of Themistocles, Demo-
stenes, Cicero, Cato, and such lyke, haue
more hurte, or holpen their Native
Coutrey. But certayne it is, that in ma-
ny of them it hath bene an occasion of
ruine to them selues: for Solon that
wise Lawier, dyed in banishment: so
dyd those famous Captaines, Themis-
tocles amongst the Athenians, and
Scipio amongst the Romaines.
Achitophell, who in the tyme of David

was

*Ecclesia. 1.
2. 9.*

*Cic. de nis
uent. lib. 1.*

*Wisdomē
abused.*

The Castell of Christians,

was accounted a verie Wylse man, when he perceyued his counsell to bee contempned, hee tooke it so to pelye to harte, that he hanged himselfe. Some pleasant companion, wyl happely choppe in and say: Let vs then contemne vvisdome, and follow folly. Not so, let vs rather highly esteeme vvisdome, as a singular good gifte of God: But let vs not repose any trust and confidence in it: for whatsoeuer appertayneth to perfitte quietnesse, and true felicitie, is to bee had at Gods hande onely, as the Prophete teacheth: Let not the vwise man sayeth he, glorie in his vvisdome, &c. Therefore if any man wyl vse Wisdome well: he must ioyne it vnto God, and then it shalbe wholsome and take good successe.

But to returne to miserable man againe. The holpe scripture stayeth not with such descriptions, as not hauing therewithall fully compyled his calamytie: but vnto his fraglenesse, addeth his daylye daungers, by meanes of his dreadfull aduersaries, as well bodily as ghostlie. Be sober and vwatche (sayeth Saint Peter,) For your aduersarye the deuyll,

Jerem. 9

Man
dangerous
condition
set out in
some sym-
litudes.

1. Peter, 5,

and Fortresse of the faithfull.

denyll, as a roaring Lion, vvalketh about
seeking whome he may deuoure: whome
resist stedfast in the faith. And that try-
ed and approued olde souldior *Iob*. Is
not mannes lyfe a vvarrefare vpon the
earth, (as the *Septuaginta* translate it)
a schoole of temptations. *Saint Paul*
also trayning, vp his young souldiours
the Ephesians in this warrefare: payn-
teth out most liuely the assaulting ene-
mie, and the surest waye of defence, af-
ter this manner. Brethren be strong
through the lorde, and in the power
of his might. Put on the vvhole ar-
mour of God, that ye maye be able to
stande against the assaultes of the deuill.
For we wrestle not against flesh, and a-
gainst blood: but against principallities,
against powers, and against the vvorlde
gouernours, the prince of the darknes of
this vvhorld, against spirituall vicked-
nes, which are in the high places. For
this cause take vnto you the vvhole ar-
mour of God, that ye maye be able to re-
sist in the euyl daye, and hauing finished
all thing, stande fast, &c.
These holy men, in such symiltudes,
endued to expresse Mannes miserie here
vpon

Iob. 7.

Sic enim
vertit Chala-
deus Paras-
phrasia.

Eph. 6.

The Castell of Christians,

Nah. 3.

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upon earth. The feare and terror of a
battaile to set out by the Prophete Na-
bun in this sorte; O bloodie Citie,
the noyle of a whippe, and the noyse of
the mouing of the wheelles, and the bea-
ting of the Horses, and the leaping of
the Chazettes, The horsemen lystech vp
both the brighte sworde, and the glyt-
tering Speare, and a multitude is slaine,
and the deadde boddies are many, there
is no ende of thei Corples; &c.
As in warrefare al things are sorow-
full and terrible; so is Spaines life, sub-
iect to a thousand perylls, by meanes of
his mighty & malicious enemy Satan,
who being Generall & chiefe Captaine,
hath a huge hoast, and many pety cap-
taines, of such puissaunce: that ouen one
of them is able to vanquishe, and put to
flight all mortall menne. But there is
yet some difference betweene the Spy-
rituall, and that corporall warrefare.
For in those wooldly conflicts and bat-
tayles, albeit there be many fearefull
aduentures, and present death, be he
rie often befoze mennes eyes: yet the
souldior is dymitted at the last with his
passeport and wages, & returneth to his
owne

and Fortresse of the faithfull.

alone home; and there enioyeth desired
rest and quietnesse. And so it fareth co-
monly with all other sortes of men, that
although they calling be full of trouble
and calamitie, yet it continueth not so
alwayes with them; for they taste of
floodes and soler together: but in this
battayl against sathan there is no peace,
no rest, no quietnes, but continual Allar-
mers, & dangerous assaults, gotten pro-
to man, so long as he lyeth here vpon
earth. Now with the ease so standeth, it
is no wonder that so many reuolt fro
true Christianitie: and it is more mar-
ueilous, that we also not fall, & perish
amongst so many perilles & dangers:
but we should take occasion hereby to be
more vigilant & carefull, more deeply
to consider our selues, more diligent to
mete with the enemy, and more ear-
nestly to call vpon God. Wappy there-
fore are wee, if wee fight manfully, for
then wee shall be crowned. The Echi-
nickes were wont to saye: Those that
wvill be blessed, must labour: for reue-
rends knowledge lyeth not in a soft
bedde. On the other side, those bee
unhappy, that suffer them selues to bee
ouercom,

ouercome, that peeble their selues captiues, and preserve the miseries of this world, before the ioyes of Heauen, that resist not sinne, but follothe pleasure, as their guide and soueraigne: and so defying Heauen: make a couenaunt with death and hell: destroye and vanquish them selues.

Let vs learne then, that we are not borne to ease and rest, but to labour and trauell: as the holy man sayth, Man is borne to labour, as the byrd is to flye.

What we ought to stande in the fildes armed agaynst our enemies, as the Apostle exhorteth: This we shoulde fight a good fight, keeping our faith, and a good Conscience.

Let vs learne that our life is short, instable, and fleeting, being an occasion to the wisnes of eternall destruction: so that it had bene better for them neuer to haue bene borne, then to come to that woofull ende: as our saviour Christ speaketh of Iudas. Let vs learne also, that if we labour & fight with the enemy: God will geue vs victorie, and a Crowne of eternall glorie: and though in this conflict our outward man perishe, yet the inward

Man is
borne to labour.

Iob. 5

1. Tim. 1.

Iob. 7.

Esa. 38.

Psa. 39.

2. Tim. 4.

man

and Fortresse of the faithfull.

man is renewed daylye, for our lyght affliction, which is but for a moment, tranſeth vnto vs a farre moſt excellent, and an eternall weight of glorie, whyle wee looke not on the thinges which are ſene, but vpon the thinges which are not ſene: for the thinges which are ſen, are tempoꝛall, but the thinges which are not ſene, are eternall.

But O good Lordes, ſe we and ſmall is that number (if at leaſt there be any at all) that pondereth howe ſhozte and fleeting mans lyfe is: howe full of myſeries: howe many and mightie enemies he hath: howe ſorrowfull the laſt daye, ſhall be to the wicked, and howe ioyfull to the bleſſed. The promiſed rewardes in the lyfe to come and heauenly kingdomes, doo not ſpyre vp men to vertue: neyther doeth the feare of endleſſe tormentes ſtaye them from vices. Such an amazed ſenceleſneſſe, hath euen poſſeſſed almoſt all mennes mindes: that albeit they bee compaſſed and beſieged with infinite daungers, and enemies, and haue death hanging euery moment ouer their heads: yet they neuer conſider, the greatneſſe of their daungers,

2. Tim. 4.

2. Cor. 4.

The wiſtful
obſtinacy
of the
world.

The Castell of Christians

Luke.

no: yet thinke of any remedy, whereby
this their heauie burden may be miti-
gated and eased. But rather lyke the
smiled Thiefe, who hanging vpon the
Crosse, mocked Christ: even so worse
part of men in this frayle lyfe, being in
the myddle of death, doo with smyled
securitie scoffe at godlinesse, & seek after
filthy pleasure, as though all things
were well; and they them selues out
of all Conne shotte. They very much
resemble those that are taken with the
Whansye, who neyther vnderstande
the greuous danger of their disease,
neyther regarde the hollesome counsaile
of Physicians: even so blynde and care-
lesse men, repete seruitions and commun-
ications of Gods wrath, of the daye
of doome & of endles torments: to be but
vaine bugges and no better then olde
wittes fables. Hipocrates doeth ac-
counte it an yll sygne in diseases; if
the minde be sicke: and those sores are
accounted of the Chirutgian moste
daungerous, that can feele neyther
knife no: Cozaine: even so that misery
and blyndnesse is the greatest: when
mans harte is harder then anye styn

and

and Fortresse of the faithfull.

and so without all sence; that he consi-
dereth not any perrell or daunger: Let
vs then that haue any feare of God, be-
foze our eyes; abandon this deathfull
dullnesse, farre from vs: let vs vnfold
and in partycularites set befoze our
eyes the infinit, immense, and Despe-
rate dangers, whereinto our life is
subiect by meanes of our mighty and
most malycious enemy the deuyl and
his Detrcaptaynes and souldiers: and
afterwarde let vs strauyne and finde
out if we can some hardy call and na-
ble champion, who may be content to ioyne
vs in league and confederacy with him;
and receaue vs into his Tutels and
our protection. Of the first I haue
sayd somewhat befoze, but
(as I sayde) I meane to
handle the same in
his parts more
specially.

Dijs.

COF

Of the temptations
and assaults of Satan against man-
kinde, handled more particularly,

Chap. 2.

No man
content
with his
estate.



*E*xperience plain-
lye proueth, and euery
manures conscience wyll
wytnesse vnto him; that
this lyfe is most myserable: hauing in
it no rest, quietnesse, noz contentation,
whyles euerie man is wearie of his
condition, and wisbeth an exhauinge
with his neyghbour. The Prince and
mightie man, oppressed with endlesse
cares, and subiect to many dangerous
downefalles: wisbeth himselfe a poore
countrey man, who hath commonly a
quiet minde, and with healthfull exer-
cise of his boddy, getteth his lyuing.
They see oftentymes the highe moun-
taine stricken with lyghtnings, and
thunderboltes, and the long Ashe tum-
bled downe with the great winde: but
the lowe valley and lyttle bushe, to re-

maine

and Fortresse of the faithfull.

maine vntouch'd. The ryche Par-
chant in many peryles vpon the Sea,
by meanes of pyrates, of rockes, flats,
& sandes, and in great stormes, almoste
sonken in the sourses, wissheth himselte
a poore Coteger vpon the Lande with a
smoale house, & a few acres of grounde:
and the poore Husbandman, who skyll
toyleth in the myze, to foster and che-
rish his seely familye, is wearie of hus-
bandrie: and wissheth for a house in the
Cittie, full of costly wares and Par-
chaundise. The honourable Lawier
stricken with dangerous sicknesse, at-
counteth the Physitions profession
most excellent: Againe the Physition al-
wayes wassling with diseases, and as
it were with death it selfe, hauing sigh-
ing, groning, and gasping as a common
Tune, whether soener he is inuited ac-
counteth the Lawiers lyfe more hap-
pie. And to be shorte, euerie one thin-
keth anothers condicion better then his
owne, and wissheth an erchaunge with
his neyghbour. But this vaine opi-
nion is discouered by an earnest consi-
deration, and collation of one estate
with another: whereof one wytteth no

The Castell of Christians.

Herodo-
tus.

Many and
great pe-
rils in all
vocations.

Deut. 34.
Psal. 90.

Math.

lesse truly, then truly after this man-
ner. I knowe right well, that if all men
would laye downe, paylikely their pri-
uate misfortunes, to the ende that one of
their myghte commute with another:
after a lytle interewe, of peticular es-
tates and condicions, euerie man would
lappe vp his grieve; and recarie it to his
house. There are many and great pe-
rilles in euerie vocation, be it neuer so
base and poore, neither is there any man
so happie that doeth not often with his
last daye at hande; and the holy Ghost
by the mouthes of *Moses* and *David*,
sayeth: That which is best in mannes
lyfe, is sorrowe and labour; and *Christe*
himselfe affyrmeth euerie daye, in eue-
rie kinde of lyfe, to bring his Affli-
ctions.

And to the ende that Mannes myse-
rie and calamitie, maye moze evidently
shewe forth it selfe; let ha with some
dyllygence consider, the thre vocations
or functions of mans lyfe; commonly
called Oeconomical, Cyuile; and Eccle-
siasticall: for there is no lyberall man,
but hee leadeth his lyfe in one of these
thre Conditions. First a mans whole
family

and Fortresse of the faithfull.

familye is nowe and then negligent;
 bybborne, and disobedient; which un-
 quieteth the householder: and therunto
 is added such a negligent carelesnesse,
 and wyllfull wastinge of the masters
 goods, that the householder cometh of-
 tentimes thereby vnto extreme povere-
 tie.

The Husbände him selfe is often-
 tymes geuen to prodigallitie, & casting
 away care of his Wyfe and chyldren;
 spendeth all the daye in bybbing and
 ianeling. And coming home very late
 with a dyonken head, and an emptye
 purse: curseth and sweareth, and drineth
 his Wyfe & Chyldren out of the doores;
 and the next morrowe, he happely re-
 turneth to his olde bomyt, and keepeth
 this course vntyll all bee consumed.
 The Wyfe seeing her selfe & lytle ones
 contemned and vnprouided for, begyn-
 neth to seeke out her gosseppes, and pas-
 seth the time merely with them, so long
 as any reliefe cometh: and at the last
 dyuen to extremities, shee vyolateth
 the Martage bedde, and prostituteth her
 selfe. The lytle Chyldren then begge
 their breade at euery doore: sometyne

Of Ocer-
 nomie,
 or house-
 keeping.

The Castell of Christians,

The sor-
rowes of
parents.

fall to picking and stealing, and in the
ende come to the gallowes, in the sight
of their Parents.

It happeneth also very oftentimes of
good Parentes, byinge forth Chyldren
verge vnylike vnto them selues, as wee
may see in *Noah* and *Chame*: *Danid* and
Abolon, *Salomon* and *Rebome*: For
what a deadly harte and wounde it is,
in the harte of the good and godly Pa-
rent, to haue a Chylde degenerate, & one
that wyllfully runeth into ruine, befoze
his face, cannot be sufficiently in wordes
declared. Surely after the sence of
Gods wrath, there is no greater sor-
rowe, then that which Parentes con-
ceyue of the dishonestie and destruction
of theyr Chyldren. In what agonie was
our first parent *Adam*, when the mur-
der of his sonne *Abell* by *Caine*, came
vnto his eares? And the Patriarche
Jacob susteyned deathfull tormentes,
when hee hearde of the rauishment of
his Daughter *Dina*, and of the blood-
shedde done vppon *Hamor*, *Sachem*, and
all their Citty against the leage and
confederacie made betwæne them. The
veratio of *Danid* can not be expessed in

the

Gen. 4.

Gen. 34.

and fortresse of the faithfull.

the incest of his owne chylde, *Amnon* and *Tamar*; and in the murder of *Amnon* by *Absolon*: specially in *Absolon*: vnnaturall and satyadge rebellyon, and most tragittall and lamentable destruction. *Dauid* weepeth in the death of his obstinate chylde, he resteth not in any place, but running by and downe, repeateth one sentence twise, or thryse, saying: My sonne *Absolon*, my sonne *Absolon*: would to God I had dyed for thee, *Absolon* my sonne, my sonne.

There happen many horrible chaunces in Oeconomie. As that constant and true reporte of a murder done at Vienna in Austria: where dwelt a certayne Baker, who had in his house his wyfe, his lytle daughter, a man seruaunt, a maide seruaunt, and a boye. Sothe this man seruaunt seeing his master to haue some money and plate: was tempted by the deuyll to steale the same. He desired his maisters good wyll to depart: who was also vntoylling to retaine an vntoylling seruaunt, and geueth him his good wyll to goe awayne. The fellowe with in short space after in a darke evening, returning priuely, craepeth into his

2. Sa. 13.

A lamentable story.

The Castell of Christians,

his maisters house: and knowing all
corners percellie, hydeeth him selfe: and
at mydnight hee commeth out of his
denire, and murdereth the husbando and
wife, boye and maide, as they were fast
a sleepe in their beddes: and afterwarde
commeth to a Trowckle bedde, where
the Bakers lytle daughter lay waking
nigh vnto her Parents: who seeing him
approthe vnto her with his bloodpye
handes, sayde thus. Ah good Barthels
mew slep mee not, and I wyll geue thee
all my babes and puppettes: But the
Homecide spared her not: Who being
afterward apprehended & put vpon the
wheele. In all his tormentes confessed
that nothing dyd so much afflyte him,
as the lytle chyldes lamentation, which
in the myddle of death dyd sounde in his
eares most grievously, pricking & styng-
ging his harte and conscience.

Stories are plentiful, in recyting
such pittysfull examples: but amongst al
others there is none moze lamentable
then that of Forrex and Porrex sonnes
of Gorbudug, wherof mencion is made
in our owne Chronicles. For after the
death of their Father, the yonger slewe
the

georg.
Maiot in
posill.

grafton in
parte. 6.
polid. lib. 1.
Ferrex.
porrex.

and fittelle of the faithfull.

the elder in the fiede: and Videna their
mother murdered her sonne that sur-
uined, in the night season as he laye in
his bedde, and with the helpe, of her
woumen most cruelly without all po-
therly pittie cutte his carkes in peeces:
and lastly Videna (as sume suppose)
was murdered of her owne people.
Which story, is set out in a Tragedy
named Gorbedug, excellently pined by
two learned Gentlemen in our English
tounge: would to God the whole therof
most meete for the present state of our
Countrey, were wel marked and consi-
dered in these days.

There are also many other mysries
and calamities: which make this dom-
esticall regement or housekeeping more
difficill as the dayly and incurable dis-
seases that bere the husbände, the wife,
their chyldren and seruants dissention
betwene them: breach of faith and pol-
lution of the marriage bedde, which is
not the least crosse in Families and
householders. Wherevnto may be ad-
ded haungers, by meanes of fyre and
water, an vtter waste & spoyle of corne
& pasture, the scoward and overthwart
nature

Videna

The trage-
dye.
Gorbedug.

The Castell of Christians,

nature of malicious neighbours, and
wasting seruaunts, with other infinite
such sorowes, which euerie daye bring-
geth vpon vs.

Petrus
and mis-
tis in cluill
regement.

Demostre-
nes.

Herodotus.

Nowe if we cast our eyes vpon the
civile Magistrate, we shal see that estate
euen oppressed with infinite troubles &
vexations. For what are Honours and
Authorities, but heauie burdens: wher-
vnto when many are aduanced, they
haue a desperate downefall. Whereby
Demostenes was moued to name pub-
lique Regiment, A madde Dogge: and
constantly affirmed, That if there vvere
two vvayes offered him, the one leading
to great honour in the common wealth,
the other directlie to death, he vvoulde
rather chuse the vvaye to death: because
he had learned by long experience, the
cares and thoughtes, togeather vvith the
enuie and malice, vvhich men in autho-
ritie can not auoyde, to be intollerable
and inuitable. And Herodotus sayth:
A kingdom is a perillous thing, and yet
many desire it: there hath neuer bene yet
any man, nor shalbe vnto vvhom heapes
of euylles are not conioyned immediatly
after his byrth: Yee the greatest estates

and Fortresse of the faithfull,

are incombred vwith the greatest euyls. The nitane subiect enioyeth moze quietnesse & hartes ease, then their Lordes, and slape soundlye in their pleasant beddes: whyles their Lordes passe the long nightes with open eyes in consuming cares and thoughts. Which moued Xenophon to saie, Peace is an especial blessing, but the least part thereof; redoundeth to Kinges: and vvarre is a great curse, vwhereof Kinges are the greatest partakers. And to the ende that subiectes maye lyeue in quiet rest, the good Magistrate susteineth many long tourneyes, daungerous conferences, and chargeable Ambassageons. Let vs therefore loue and blesse the Magistrate, with tongue & hart, vnto whose power and dignitie there are ioyned so many perylls and daungers.

We maye adde vnto the premilles greater incommouences which maye, and often be arysed by emulation & enuie, amongst men in great authoritie: as happened betwene Darius and Cyrus, Sylla and Marius, Pompei and Caesar. It commeth to passe also now and then that among theytie or fortie

The estate of the Magistrate moze cumbersome then that of the subiect.

Xenophon in Hierone.

117: 614: 3-
202: 1111
1111: 1111
1111: 1111
1111: 1111
1111: 1111
1111: 1111
1111: 1111

The Castell of Christiaas, as

Colleges in administration of common
wealth: there are scarce two, that are
lynked together in perfite friendship,
& respect the publique profit. And some
tyme those ear is the chiefe swinge, that
saye and do all things after their owne
selfe wyll and luste, not admytting any
mans counsaile: and if any of a good
meaning dissent from them, they either
banish them, or destroye them. Alex-
ander the great when he was dyonke,
murdered Cleus, that had deserued verie
well of the whole Emperye, because hee
dealt with him plainely and faithfully.
Caligula and Domitianus Nero, execu-
ted many noble and vertuous counsay-
lers: and so dyd Caesar, and amongst
others that famous vpright Lawyer
Rapius, because he would not ex-
cuse Parricide.
Moreover, we may see oftentimes,
that which is more lamentable: howe
many Parents destroye theyr Chil-
dren, & many Children theyr Parentes,
through ambitious desyre of a king-
dome: and for the same cause the bro-
ther to sleie the brother: Adonius was
wont to saye: That to obtaine a king-
dome,

the first
the first
the first
the first
the first

the first
the first

Children
murder
their pa-
rents and
Parents
their chil-
dren for
dominion.

and Fortrelle of the faithfull,

home, he would burne his owne Cattie,
his father and mother. Whereof Xenophon
wryteth notably after this man-
ner. The amitie and friendship that is
betweene the Parent and the Childe, the
brother and brother, the husbande and
wife is most constant and faithfull. And
if yve wyll consider the matter dylly-
gently, yve shall finde the same fast and
firme, betwene private persons, but wa-
vering and vnconstant, amongst those
that be in rule and authoritie. Whyles
many Princes haue murdered their natu-
rall sonnes; and againe, many haue bene
murdered of their sonnes, the brother to
haue destroyed the brother, and the wife
her husband. And finally many haue op-
pressed their fellows and companions
unto whom they shewed a friendly face
and countenance.

Historie of all tymes do testifie these
thinges, with great store of examples:
Solymanne the twelfth Turkish Empe-
ror, who besieged Vienna, An. Do. 1529.
and gaue them a ferreble assaulte;
murdered his sonne Mustapha, suspected
to aspyre vnto the Emperre, And Selym
father to Solymanne poisoned his father

Xenophon
in Hierone.

1529
1529

Examples
calymar
1529 1529
1529 1529

and

The Castell of Christians,

and so obtained þe Empire. An. Do. 1572.
 The two Bzethzen Polynices and Eto-
 cles slewe one another, in that warre
 which themselves moued for dominion
 and rule. Antonius Bassianus Caracalla,
 murdered his Brother Geta, hanging a-
 bout his mother Iulio her necke crying.
 Helpe, helpe, mother for I dye the death.
 And the mother was not onely sprink-
 led with her sones blood; but also recei-
 ued a wounde in her hande. Domitian
 also poisoned his brother Titus Vespas-
 ianus, that notable & balliant Captaine.
 Iulius Caesar perished with the daggers
 of Cassius and Brutus, whome hee had
 aduanced to great authoritie, and ac-
 counted his faythfull friends. Whether
 by this Epitaph was afterward ingra-
 tied on his Tombe. Haue I therefore
 preserued them, to destroy mee? And
 Moses the first Turkish Emperour slew
 Orcanes his brothers sonne; and so set
 the Crowne vpon his owne head.

And to come to our owne Realme,
 letting therein passe both Bzethzenes,
 Daines, and Saxons: we maye finde
 therein many miserable and Tragical
 examples. For Wylliam Rufus the se-

conde

Czars
 Epitaph.

Examples
 of our owne
 country.

and Fortresse of the faithfull.

conde King of Englande after the Conquest, eyther by mallice or mysadventure, was slaine in the new Forrest, as he was hunting, by Walter Tyrell, with the shotte of an Arroloe. Robert Duke of Normandie, eldest sonne to William Conqueror, depriued of his inheritance of Englande, by the sayde William Rufus his seconde Brother, and after by Henrie his youngest Brother hauinge both his eyes put out, myserablie imprisonned in Cardlyffe Castell where he dyed. Lykewise the most lamentable case of William, Rycharde, and Marie, chyldren of the sayde Henrie drowned vpon the Sea. And king Richard the first, slaine at a quarrell in his chiefe prosperitie. Also king John his brother, as some saye paysoned: besydes these the cruell murder of Edward, and Richard, the sonnes of Edward the fourth, by their owne Uncle, Richard Duke of Glocester: was most monstrous and vnnaturall, whereby we maye see that no Nation, nor kingdom wanteth rewfull and tragicall examplers.

Last of all looke vpon the Ecclesiasti.

C. j

call

The Castell of Christians.

The eccle-
siasticall
estate in-
cumbered
with flouds
of troubles.

Pastours
peruerting
Christis
flocke.

John. 10.

2. Sam. 15.

call regiment, and state of the Church, & you shall finde therein also so many great and gracious inconueniences betwene the shepheard & the sheepe: that you cannot tell which waye to turne you. And first to speake of the Pastours: we see and heare of many; that ignorantly or maliciously corrupt the doctrine of the essence and vvyll of the lyuing God, of sinne, of the lawe, of grace, of god wor-ship, of repentance, of imprecation of the true vse of Sacraments, of Christian libertie, of marriage, of Magistrates, &c. Such Pastours and Shepherdes, haue bene alwayes since Cains tyme, euen to this our age. Such are called of Christ theeuers and murderers; who with their false doctrine, do not onely steale the hartes of the hearers, and drawe them from the lyuing God; with their subtyle practises; as Absolon drew the people from his father: but they murder also the soules of their hearers, and throwe them into euerlasting destruction. What monster Arius, who pow-ered out his bowelles when he sate at the stole, reuiueth againe in Hungarie, and Polonie. And besides many theeuers
of

and Fortresse of the faithfull.

of the soule, which Italye breedeth, being as it were another Africk in these kinde of monsters, the scholars of Marston are most plentifull who with the Sabuces deny the immortalitye of the soule, and the resurrection of the flesh. In Italye, Germany, Fraunce, Spayne, & West India, there are great swarms and broodes of a new and straunge kind of cattell unknownen to our forefathers the Mounkythe Iesuices: or rather to thicke them truly the Esauits, who wary of the honorable name of Christians tremble not to commit blasphemy, and spirituall robbery, in assuming that to them which is proper to Iesus, only to vvitte, to be a Saviour. In this our countrey the Annabaptists and fellowshipp of loue begonne to grasse & plant: but Gods name be prayesed thereof by the vyligence of the ministers and magistrates: they were suppressed euen in the greene hearbe, and not suffered to take anye deepe roote. And if there be anye sanctours eyther of Secucers or of Arius as they are not of our countrey, so they do not communicate with our Church.

The Castell of Christians.

Ministers
Anguler in
opinions.

Few thelesse, there are founde amongst those that reioyce in the name of a Minister, who with Thecons tooth, byte & gnawe their mother the Church most cruelly, & thinke it a glorious thing to be notable either in singular deuises, or in opposing them selues, eyther against honest personnes, or in carping decent and comely orders. There are other some, who in their sermons secke to satisfy mennes carnall affection, eyther for glorie or lucre, and depende vpon the lyking of the mutable people: these men respecte not Christes glory, but their owne, not the profits of the Church, but their owne private gaine: and speake pleasaunt things in the pulpitte, to feede them at whose handes they looke for preferment, and for their pleasures, inueigh against vertues and godly men: whereby they do not onely deceyue them selues, but many others. For such kinde of men deceyue, and are deceyued, that rest vpon the fauour of the vulgar. Demostenes was wont to complaine of such kinde of Orators: Consider I pray you (sayeth he) how the whole comon wealth inclyneth to decay
and

and Fortresse of the faithfull.

and ruine, by meanes of certaine Orators, who frame their speech to the pleasing of the people. And as Herodotus was wont to saye of his countrey men: That they were contemners of auncient good things, and altogether newfangled.

Againe there are many ambitious and arrogant, puffed up in their owne conceyte, contentions: of whome that which Agamemnon vsed of the prophet Calcantes may be uttered: That they are an ambitious sorte of Prophetes, in whome there raigeth as it were, a newe fangled nature, a curious head, who reject sounde and true phrases, and bring in their owne. These men blinded with selfloue of them selues, and thinking more then enough of their owne wisdom & learning, aduance themselves, and dispise others. They sigh and grone and beate the pulpytte, and boast their care and diligence, in watching ouer Christs flocke, and their successe in wyning of the people. And yet they neither haue any great wytte, nor learning, and if they lay aside their solenne and sage pace and countenance, they

Demos-
tlenes.

Herodotus.

Ambitious
and proud
impudens.

The Castell of Christians

**Cynicous
and fearful
passions.**

become as bare as a mans nape. **O**thersome againe, are better and severe in all theyr doinges, mindfull of offences: hauing no crowne of humanitie, and compassion: which Saint Paule requyeth in Teachers, by whose extreme dealinges, many are diuened from Sermons and Sacraments.

Besides these, there are others, sycimerous and fearefull aboue measure, donne dogges, who for feare of mighty men, holde theyr peace, and wincke at many heynous offences. Of whome that verse of Homere, spoken by Achilles in despyte of Agamemnon maye be pronounced. O good man laden with wine, hauing the eyes of a Dogge, and stomacke of a Harte. In the which verse thre faultes are noated. The first is belly cheere or pleasure. The seconde is impudencie in boasting and pronocati-
ons. The thyrde is cowardlynelle in defending and resisting. There are others that are impatient of labour, that wyl take no paines at all for the profit of Christes Church, that care not for the pasture of theyr sheepe, so that theyr olone panches be stuffed full. There are

also

and Fortresse of the faithfull.

also some that are prophane, and must
that impayre and discredite the calling
and profession, with their filthy
lyfe and condicions: and make theyr
Auditozie, thereby doubt of theyr doc-
trine.

Finally amongst the wicked Pastors,
those are not the least, that knowe lytle
or nothing them selues, and lesse regar-
ding the commodities that issew into
common wealthes and families: do con-
temne scholes and Vniuersities, being
the fountaines of all nurture & ciuility.
They inueigh and speake against the
knowledge of tongues, & artes: Wher-
by the honour and estimation of god
learning decreaseth, and rude and rusti-
call Pastors dayly increase. The num-
ber of such Pastors spoken of before, is
much moze, then of the sincere and god-
ly sorte, who according to Hippocrates
oath, do keepe their calling chastly and
holylie: Whereof I coulde cite infinite
examples, so dayly experience letteth
vs see of the worse race, more then we
ould, to our great grieve and dyscom-
fort.

I might in a particular reherfall of

Ignorant
pastours.
and haters
of learning

C. iij.

summe

The Castell of Christians

Ignorance
the mother
of error,

sundry heresies, sheweth that ignorance
 was their mother and nourse . But I
 onely desire the Christian reader to
 consider the occasion of that great dark-
 nesse which obscured the Church shortly
 after Constantinus Magnus tyme : to
 haue bene, the Barbarus mallyce of
 Goats and Vandals, who in their con-
 quests destroyed al houses of learning,
 and consumed with fyre their L ybra-
 ries . Which things done: those two
 monsters, the Turke, and Pope, be-
 gonne to shote forth their many heads
 of heresies . And as ignorance in the
 beginning bredde them, so hath it fedde
 them, from tyme to tyme . In so much
 that a man of greate name and credyt
 amongst the Papists pronounced con-
 fidently in a most honorable and noble
 assembly that Ignorance is the mother
 of deuotion , whiche position is ac-
 counted of them a chiefe ground and
 principalle of their religion euen vnto
 this daye. And the whole rable of Ana-
 baptists, whether they be of the Fancie
 of their filthy loue, or of their deluding
 spirit (for they also are sundryed into di-
 uerse opinions) proceedeth of ignorance
 and

and Portrelle of the faithfull.

and contempt of god learning.

And as vnlearned Pastours bꝛade these caples in the Church, so are they the occasion of manifold mischiefes in the common wealth. For whereunto can wee impute the sundrie rebellions within this our Region and countrey, in our owne memoꝛie, but onely to the blinde and malicious ignorance, of popish Priestes. And if any man peruse our owne Chronicles, he shal finde, that in the dayes of King Richard the second: that deadly rebellyon in Kent and Elley, where one hundred thousande men at the least were gathered together, was chiefly by the means of an eloquent, but an ignorant Priest, named John Vall, in the which commotion: diuerse outragies were committed by that rude company, against the learned Clergie, Nobilitie, and Commonaltie: and the King him selfe was constrained to tollerate many dyspetyfull speeches, of those two villaines, Watte Tyler, and Jacke Strawe: and with great dysculty, escaped the violent hands of the barbarous multitude. And if any man lyst to haue an example of a

man.

Ignorance
the cause of
much mischiefe
chose in
the common
wealth.

The Castell of Christians.

The Ham
full end: of
flattering
preachers.

Doctor
Shaa.

Frear
Pinke.

Solidorus.
lib. 15. et
Craſton. 9.
in vita.
Edward.
quinti.

in displeaser and flattering Deceite: let
him reade the hystorie of Doctor Shaa,
who to serue the humors of King Ri-
charde the thirde: abashed not in his
sermon at Paules Crosse, in the presence
of that Tyrant, to commend him for
a verie noble Prince, and an especiall
paterne of knightly Dowelles: and on
the other syde, defaced that noble king
Edward the fourth, & his two sonnes,
with shamefull and cursed bastardie:
Suche menpleasers and seruers of the
tyme, are hurtfull, both to the common
wealth, and church of God: but yet those
barbozous and ignoraunt enemyes of
good learning, are much more daunge-
rous and pernicious: For the former
sore annoy but a fewe, and that in the
present tyme, and commonly their filthy
flattery espied, purchaseth nothing but
shame and hated in the world: as it
is evidently by the examples of Doctor
Shaa, and Frear Pinke: For this man
in his flattering sermon, lost his voyce
and was fayne to cume downe, in the
myddle of his matter. And the other af-
ter his sermon gatte him home and
durst neuer after loke out for shame,
but

but kept him out of sight as an Owlle;
and his owne Conscience, did so bere
him that within selue dayes after, hee
withered and consumed away. But the
ministers that are both vnlerned them
selues, & detest learning, are common
ly the onely cause of these occasion of beastly
barbarousnesse: Whereof there spring
geth confusion of lawes in the common
wealth, and in the Church of God ig
norance of true religion, with flou
res of strange & hereticall opinions:
which are hardly in many yeares after
quenched and extinguished: With the
great learning and labour of the goodly
Preacher and reuile Magistrate.

Now let vs come vnto the peruerse
hearers, and learners of Gods word,
from whome there issueth many mysfe
ries, and calamities into the Church of
God: as dayly experience, and the Histo
ries of all tymes do declare: But it is
to be obserued that hearers are of two
sortes, to wyt, the man of might, and
the meane or simple man. These greates
worldlinges can not alwaye with long
sermons, especially such as reprehende
vice and manners: they woulde haue

plea,

Corrupt
and carnall
hearers of
the gospel.

Corrupt
hearers of
two sortes.

The Castell of Christians.

pleasant and straunge doctrine deliue-
red onely: but if their faultes bee tould
them, and they exhorted to amend their
lynes, they fret and faine against the
Preacher, yea and agaynst God him-
selfe. And if power bee sette them to
their will, they eyther banish such god-
lie Preachers, or imprison them, or kyl
them. Decius the Emperour, cruelly
murdered those godlye Ministers and
Bishoppes of Chrystes church: Fabianus
of Rome, Alexander of Ierusalem, and
Babilas of Antioche. Herode kyled
Iohn Baptiste, reprehending his adul-
terous incest out of Gods wyde. So
dealt Nero with Saint Paul. Apries
with Hieremy: Mannasser with Iesa:
and so vptwarde vnto Caine, who slewe
his owne brother Abel, because he was
so dearely beloned of God.

The faulte
of some
men of
might.

Amongst this route there are many
Churchrobbers, who eyther by force
or fraude, doo hale and pull vnto them
the goodes of the Church, vsing some
solerable shew, and pretence of god in-
tent and meaning. Which when they
haue once seasoned vpon: they spende
and waste in bellye chere, in costly ap-
parell,

parell, in sumptuous building: and in
all riotte and prodigallitie mayntaine,
saukeners, bo: shepers, and dogge
dyuers, with the portion due to lear-
ned Pastors and Preachers: and con-
tent them selves with simple sy: John,
that will gladly keepe their gardens for
meate and drinke, and a blew or redde
cloake. These men are not carefull for
the instruction of they: people: But sy-
rammically, do: drabe they: Tenants
chylde: en from learning, & honest artes,
vnto the which they are commonly wel
uent and inclyned, to druggerie, and fla-
uerie wokes. For such men had rather
haue roylers then Scholers, cloutiers
then Counsellors, keepers of brute beasts
then of reasonable men.

These peruerse and Godlesse man-
ners of wicked, wo: blinges are imita-
ted, and practised of wealthie men, in
many Townes Corporate, where the
whole fellowshippe of the corporation
is mayntained with Ecclesiasticall ly-
uings: for commonly no other receytes
haue they. And if happily the lyuing be
worth yerele two hundred Marks, they
alotte out for they: Preacher twentie
pound,

The Castell of Christians.

pounde, for their Curate fenne pounde,
and for thep: Scholemaster ten pounde.
The reason is bestowed by the discre-
tion of maister Steward, by maister
receiuer vppon thep: Supt: ha: tolle;
they: counsell chamber, Counter, and in
they: Sergiants wages. Of the which
great disorder, I wrytte something in
my discourse of the Conscience, & p^{ro}-
cured displeasure of those men, whose
sopes I endeouored to cure & heale. My
faulte was blame worthy for y^e I thin-
ked not the impostume deepe enough.
But if God graunt me lyfe and health,
I shall shortly mendre that error, in my
seconde parte of the Christian Manuell.
Presently my purpose is onely to put
all good men in minde of the great my-
series and calamities, that arise by such
polling and pylling of Ecclesiasticall ly-
nings, whereby Forrowes and Corpo-
rations are enriched, & the poore church
of Christ dayly impoverished.

Many of the inferior, & meane sorte
of hearers, not being able to take away
the Appendices, and luytings due to the
Ministers: do yet many other wayes
molest and vniquiet their Pastors. For

when

Peruerse
hearers in
the inferior
sorte.

and Fortresse of the faithfull.

When they should repayze to the Temple
vpon the Sabbath dayes to heare ser-
mons, and be partakers of sacraments:
they walke abroad into the fieldes, or
into some other place to prouide for ti-
porall and worldly thinges: or elsedoe
confeine them selues at home, occu-
pyed in idle sportes and pastimes. For
they wyl not stycke to saye, that they
can sowe, and plowe their grounde,
knowe their reuel dates, and lye vnder
lawes in the common wealth, without
hearing any preacher. And if for gods
order and confirmatie sake, it happen
they come to the Church, and make vp
a number amongst the rest, and heare
sermons: yet they applie them not to
edification, they amende not their wil-
ked manners, they wyl not admyt ad-
monitions, accusations, reprehensions,
institutions and consolations.

Many also absent them selues, a yere
two, three, yea, sometimes whole ten
yeres from the Lorders supper: they re-
leue not the Ministerie, nor helpe the
poore. But commonlie if graue and
whytchaddes Fathers, or seekie young
children do begge but a morsel of bread,

Contem-
ners of sa-
cramentes
and con-
gregatio.

The Castell of Christians.

it is lamentable to heare with what reprochefull wordes they drive them alwaye from their duties. Some there be amongst a great number, who loue Synisters, but such as are good felowes and companions: especially they are delighted with those that impudentlie inueigh againste men in authoritie, whome the inferiours commonlie hate and abhorre. And the Preaching or rather rude raving of these, the vulgar embrace, and receyue as Oracles: for men gladly heare such things as tickle and delight their appetite and affection. But such Preachers as are neither popular in speache, nor delighted with roysting company, and iolly cheare, albeit they deliver soundly and conveniently the Lawe and Gospell, vnto their flocke: yet they make no more account of them, then of a common shepheard: and amongst their Alepottes, they utter all scoffes and bywords against them.

Thus you maye beholde what a Sea of many mischiefes, doeth innade, and as it were, ouerflow these three estates and callings in humaine societie. And yet if you wyll againe examine more

particu-

A more particular consideration of mannes miseries.

and portrælle of the fackbill.

perillous in, and in singular mans and
 for it and danger; this waite to yll feeling
 may be tollerable. ¶ Wherof there be
 many testimonies in the holy scriptures.
 There are some that smiting a man with
 the fist, but warden a dogged unto
 him; salute him; yet he hath a hard
 heart in rich desire to be a day and
 night, and punished by many with
 the fist. For he is a man that is
 delivered by Iudas into the hands of
 his enemies. ¶ There are also some
 that to walke into the field, with
 friends; but godde will that
 they be circumvented; and some of his
 friends be made to a delicate feast;
 and by that colour, they be circumvented
 with his brother. ¶ There are also
 some that of the fackbill, and some
 that have him self sick, and when informed
 of his naturall sister, the fackbill; when she
 came to visite him, he had a fackbill
 sold to marie, he was happy in fackbill
 a fackbill; in last and some of fackbill,
 as David of Sath and such a fackbill
 as Pharaoh of Egypt, was blessed, and had
 a fackbill, if single fackbill a man better;

2. Sam. 30.
 Luke 22.

Gent. 4.

2. Sam. 3.

2. Sam. 13.

Gen. 30.
 1. Sam. 18.

The Castell of Christianitye

be as a he assaulted as was / asphond
 Suffering wth his nee mortification
 of single life / wth licted in / licted
 licted / and at last broke out into eter-
 nable acce^{ss} / with the heretique. Martin
 vth / who pretending chas^t it is a hole / a
 Byacon / and whose house he had / and
 press^{ed} / and yete always with his host / the
 host^{er} / who was without ch^{ar} / and
 what comfort / he had / he who must
 leave his goods to strangers / and he
 have the / and he was / and the
 tion / and quiet life / of / and
 D^o / and so he shote / whether a man
 be / itcha / a poore / publique / and
 olde / or young / master / or man / and
 affairs / with other men / he shall see
 that / promise / be / true / and he may be a
 will / to / brother / But he shall / some
 what / well / sequester / him / selfe / from / all
 th^{er} / men / company / and lyne / in / himselfe
 as / monkish / life / what / th^{er} / men / such / a
 one / wanteth / not / infinite / perilles / For
 if / he / inclose / him / selfe / within / his / house
 one / paine / loseth / and the / maine / portes
 stepping / out / of / their / ioynt / the / whole
 burlding / falleth / upon / his / head / For
 ever / a / spyder / falling / out / of / his / webbe
 into

Epiph^{as}

an^o 2. 2

1. 2. 2. 2. 2

4. 2. 2. 2

2. 2. 2. 2

2. 2. 2. 2

2. 2. 2. 2

2. 2. 2. 2

and Fortresse of the faithfull.

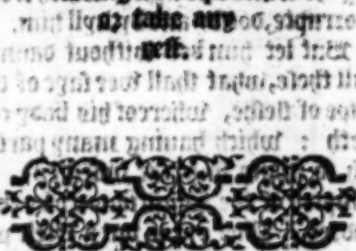
into the pottage, where in his meate
boyleth: or a litle vinholden water, or
finallie, one leafe of any herbe; eyther
poysonous of it selfe; or some veno-
mous wood: doe oftentimes bring
destruction. It againe, it leaeth him
to walke abraded, euerie litle stone,
euerie tree threateth him death: in dan-
ger euerie where of falling, of Snakes,
of Hornets, yea of litle flies, which do
molest him: and lastlie, allwayes suc-
king the wounde and apye, which if they
be corrupte, doe by and by kill him.

But let him bee without danger
of all these, what shall wee saye of that
lump of fleshe, whereof his body con-
sisteth: which hauing many partes,
hath so many singular diseases, ac-
counted of the Whistons to be three
hundred. The eye is but a litle por-
tion, and yet the Whistons name twen-
tie and foure sorts of Galladies, which
bere and encomber the same. Consider
then the diseases which greater partes
of the bodie are subiecte vnto. We may
not forgette in the meane tyme, the in-
ternall verations of the minde: howe
often and commonly without cause, we

The Castell of Christians.

are troubled with feare, pensiveness,
and such lyke peruerse affections, which
doe euen weare awaye; and consume
vs. Howe often doeth our olme con-
science; accuse and trouble vs; (as I
haue largelis declared in the Treatise
thereof) tormenting vs daye and nyght.

And smallie, the subtile and sinne-
full suggestions of the deuyl, and
wicked men, who lyke raging
furie, molest vs, not suffering
vs to pause, or take any



rest. And thus they
doe continually trouble
vs, and keepe vs from
any good and comfortable
thought, which should
lead vs to the knowledge
of God, and to the
enjoyment of his
promises. And thus
they doe continually
trouble vs, and keepe
vs from any good and
comfortable thought,
which should lead vs
to the knowledge of
God, and to the
enjoyment of his
promises.

And thus they doe continually trouble vs, and keepe vs from any good and comfortable thought, which should lead vs to the knowledge of God, and to the enjoyment of his promises.

and Fortresse of the faithfull.

Of the lubryle poli-
cies and practises of Sathan a-
gainst man.

Chap. 1.



He holie ghost

in many places of the
scripture, painteth out
in colours, the breeder &
author of these manifolde myseries and
calamities: with many metaphores,
and similitudes, out of which plentiful
store; I wyll selekte three or foure whi-
lis at this tyme, which if we consider
villygentlie as they deserue; the rest
wyll offer them selues plainlie, & plea-
sauntlie vnto vs. And first I accompte
it worthy to be obserued, that this Au-
thor of all euyll, who is Sathan the de-
uyl, the accuser and murderer of man-
kinde from the beginning: is named by
our sauiour Iesus Christe, A strong ar-
med souldiour; who neuer vnarmeth
himselfe, neither day nor night: patient

The diuyl
resembled
to a strong
souldiour.

Luk. 11.

The Castell of Christians,

of labour, aduenc'rous, cunning in
 feates of warre, most couragious in
 charges & assaults. *See*, he sometime dis-
 guiseth, & transfoymeth himselfe, into y^e
 shape of a friende: and gestwise ioyne^t
 himself vnto mens feasts and banquets,
 and especially of noble men & preachers,
 amongst whom for tryling matters
 often times he casteth a bone, and as the
 proverbe is, An apple of contentions,
 and styreth vp mortal warres, and dis-
 sention in Churches, Comon wealthes,
 and families: he soloweth debate, be-
 tweene those that shoulde live in peace &
 unitie: This practise he vsed, to breake
 the knotte of Christian charitie: be-
 tweene *Paul* and *Barnabas*: and his
 mallice, tooke effecte in *Tertullian* and
Aquila, for the one through the incur-
 tesie of the *Wicches* at *Rome*: fell into
 the heresie of *Montane*: the other being
 earnestlie, and often requyred by the
 Primatine Church, to geue ower su-
 perstitious observations of *Astrologie*,
 and casting of figures, and for his con-
 tempt excommunicated: renewed the
 Christian sayth, and became a *Jewish*
Proselyte. And such enimitie was

Epiphanius

solowen

which betwene king Sennacherib and David;
after the overthrowe of the Assyrians
Golyath, when the people of Israel
were at home, gave out songs of praises,
a gratulation, saying: *Sion* hath slain
his thousand, and *David* his tenne thousand
lande, and he sayd. They haue ascribed
to *David* tenne thousand; and I haue but
a thousand; and what can he haue
saue the kingdom? wherefore he cast
an eye to *David*, from that day forward.

The lyke disention arose, betwene
king *Richard* the first, and *Leopold*
Archduke of Austria; in their expedition
on towarde the holie lande. For when
one of the Dukes knights, had aduan-
ced his masters Banner first: in the
scaling and taking; and that strong and
famous Citie Acon, in Phoenicia, some
time named Ptolomeus; king *Richard*
caused it to be thre times belleged; and in
the same place set up his stone Antici-
ent. Afterwarde, when the king in
his returne; was driven by tempestu-
ous weather vpon the coastes of Aus-
tria; he was there taken prisoner by
the Duke, and was sold to the Empe-
rouer for thre hundred thousande Markes.
a yong man

1. Reg. 18,

The book
of the
first shape
betwene
the two
kings.

The Castell of Christia[n]tie

And whilste thus in the principles of
our owne age, in the raine almost of a
whole state, by means of smaller occa-
sions, as for I haue hearde some of the
noble, wise men; and great godly men
affirme: that arrogant and proude
humour, contending only for the up-
per hand, as the such enemy, betwixt
their noble husbands; that the same
could not be increased without the
price of their owne blood. And after
wardes came the death of a vertuous
prince, being a prince of the world;
and the utter extirpation, of sincere and true
Religion.

The demerit
of the strong
and valiant
Captaine.

Whilste thus and true and sound be-
liefe, the strongest fortres and castles:
For hee had the shynke to assault that
stronghold in the which our first parents
were placed in the beginning; and took
the same not so much by force as fraude:
which thing being done; he possessed
them not onely of that blessed place;
but of all their goods; and ledde them
captive out of that most pleasant coun-
try into the wide world; replente with
cruelty and maledictions: What
should we say of that wicked and vye-

gan

.iii. It

sumptuous

and toftrulle of the faithfull.

sumptuous adventure of his, in geu-
ing these desperate charges, and losses in
the waydearest vpon his most mighty
Lord and creator euen Iesus Christ,
the soune of God our saviour and red-
demptor, where he tempted him with
hunger, and leison and manifest godli-
latrie. If he feared not such strong Cap-
taynes so carefull and vigilante let vs
be assured that he will not spare vs,
for sake, carelesse, and negligent in
our vocation, and charges and that he
will not alwaye, untill he haue eith-
er open sight, or praye in our mind
blot out vs up, with our foot in the
Xenophon writeth that great Babilon,
was taken on the holy daye when the
Citizens swallowed in surfeiting and
drunkenness, and euen so the deuill
dealeth most commonly with mankind
and oppresseth them in their security.
For when the wicked shall saye peace
and quietness, Then shall a sudden de-
struction fall vpon them, as in the
And if he happen sometime to sustayne
a repulse, and to counterfeyte a run-
ning away: yet he eith-er returneth in
short space, or else for euerly then befo-
re.

1. Thes. 5.

The deuill
king of
Babilon.

1. Thes. 5.

1. Thes. 5.

The deuill
counterfeyt
a running
away.

The Castell of Christians,

Macarchus.

serub. in
plal. 9.

Delectious
a Cocka-
trices eye.

or else in his counterfeyte flyght; lay-
eth subtil snares to catch & intrap his
purfener: much like the Parthians, who
saynting to retyre: dw. euen in their
flyght, most annoy their enemy with
their arrowes, so running and rym-
ble they are on horsebacke, to shote bar-
warde at the face of their enemies: Co-
uen to this crafty deuell dealeth. For
hauing long and many wayes, assayde
to make man yelde vnto him, with the
delectations and pleasures of the flesh:
and not able to preuaile that way: he
maketh a shewe of raising his siege, and
running away: but euen then in his
sayned flyght, he shooteth backe the ar-
rowes of selfeloue into Mannes breast:
which Saint Barnarde aptlie nameth
the Cockatrice eye: with the verie a-
speete and sight whereof mans corrupt
nature hath bene wounded, and infected
from the beginning. For no longer haue
wee resisted vices; but straight waye
wee are puffd vpp, with a vaine con-
ceyte; and opinion of our owne holy-
nesse, and with the proude wharffe,
condempne others; and iustifie our
selues... What a fearefull emynis is
this

and countesse of the faithfull.

this thou shalt so subtilly can make vertues, occasions of vices: so that one of the fathers had good cause to say. That all other vices haue place in euill deedes: but onlie pride hath some power in good deedes: as of blassephemy, heresie, schism, and

Moreouer this soule for hauing a repulse of frowne one waye, appioneth another, and if the bowe of will will not serue: then fetcheth he out his other attyllerie, whereof he hath plentifull and great store: and for a hoste spate with a weath himselfe as wearie of the besiedge: But loe, He fetcheth seuen other spyrites worse then himselfe (and they making a breach) enter in there: and the ende of that man is worse then the beginning. That is to say, if auarice be ouerthy stone, lecherie appeth: if a man suppresseth that, ambition followeth, if ambition bee troden downe, anger bereth, pride puffeth vp, wine allureth. So that the deuyl cometh agayne with many follovers: whome mans nature off it selfe can not possiblye withstande and resist. Unless no tyme then left for us to spend in yolenesse and filthy pleasure: which thing whyles many haue

Ambrosius.

the man
hath a
pollia
man
19. 167
d. 167
Luk. 11.

The Castell of Christians,

wholly embraced, and followed the de-
uill, hath suddenly in their securitie,
come in vpon them, & deuoyed them,
as dayly experience, and the fearefull
example of *Apame, Sela, and Iudas* doe
declare, whereof I shall speake moze
amply in their proper place. 321092

The deuill
resembled
to a villos
hunter.
Psal. 91.
Iere. 6.
Ezech. 32.

Secondly the holy ghost calleth this
hunter, of so many euells, a Hunter:
who hath good skyll, and perfit know-
ledge in all tongues: and hath not vsed
the trade of huntynge, twenty or one
hundred yeares: but euen from the be-
gynning of the worlde, and his age is
not in the declining estate, but yet fresh
& greene, he watcheth for his game both
daye and night: he kepeth good dogges,
and bloodhounds, that wyl exactly fol-
lowe the trace and scote of the game:
If he finde out any great game, he fol-
loweth such at an ynche, euen though
the most hard and difficult places: ney-
ther trespeth he, before he tye and we-
ry them: and so he eyther killeth them
with his dogges, or snareth them in his
nettes: And if any be so strong that they
breake the netts he pursueth them with
his Crossbowe and Gunne, and so

and Fortresse of the Yachfull.

one waye or other maketh an ende of them. He is not thought to be a good huntseman sayth Plato; which cannot resemble his purpose; or that putteth up the game before all thinges be ready. But this strong Hunter the Denvill is very wary in his doings; and compasseth the whole wood about; before he casteth his hounds. Kitchion in his Booke of hunting, sheweth that there are divers wayes and means to catch great Beastes: whereof one in my opinion is especiallie to be observed and noted. Hunters sayth he take Lyons, Panthers, Beares, and other great beasts, with baites of poyson. When they aske howe he doeth they bring to poyson, with that meate, whereuntoall they knowe the Beast is delighted; and they laye the same eyther by the water syde; or else in some such place; whether they knowe the Beastes frent frequent and haunt. And sometymes the Hunter setteth wine and venerie in such places, whereuntoall the wyld Beaste, yea and the A pharde, who with her slopinesse escapeth the chace of Dogges, is mooste easilie taken. The lyke traines are used

placed in
Lifide.

1177019
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Examples
of the

Peucerus
lib. 5. chro.
Simlerus de
repub helu
etorum.

of the infernall hunter being an obso-
late craftsman in such sleightes. And
to stop with these practises, he intangled
and took for a tyne; the Egyptian
cher of righteousnesse Noah; with that
good father other wise called Luth. And
with lyke policie he snared that famous
Captaine of the Thebans; Paulus
who as it is thought was present at the
battayle of Thermopylis; where a small
bande of men, not above the 300 and
Grecians (some account but that he was
wed) through cowarditie of the place
withstoode the great and mightie army
of Xerxes, and sleide twentie thousande
in the place: albeit they also fell with
the rest. For then doe we reade of the
lyke conflict in any history, except that
but of the Helvetians by Basilin & time
of the Comfayle there: when tyme the
Pope Eugenius perswaded the Doul-
phin of France, with a great army of
Castones and Wyttens to dissolve the
comfayle by force. These men ex-
cising all kinde of crueltie in that ex-
peditiō were encounterd by one thou-
sande and three hundred Helvetians, who
slew twentie thousand of the aduer-

series.

and Fortresle of the faithfull.

series, and albeit they also perished in that battaile: yet the residue of the Dolphins arune fledde: and the Counsell was deliuered from feare for that tyme. But to returne to my matter, Pansarjas was praiseworthy in many of his doinges: and especiall ye for his modestie in victorie. For when he was aduised to sette the noble mennes heads of Persia slaine in battaile, vpon long Boles: because the Persians had so despitfullie dealt with Leonida the king of the Thelians: he answered that he would not pla any contumely toward deadde men: and besides that, hauing taken a noble and right helofull Ladie prisoner, hee sent her home vntoucht vnto her owne husbande. But in tyme of tyme, he became cruell and proud: and when the German woman Bixacius, he silently tooke an honorable Cittizens Daughter: and being ashamed to diuulge with some feare out of his vniquiet conscience, he murdered the sole woman, softly sleeping by his side. And also after wards moued with Ambition, hee attempted a secrete league with the Persians: wherein it was concluded

chastely he shoulde take Xotus daughter to wife: that being dyed by the Persianys he might obayne the Kingdome of Grecia; and write the same to the Emperoure of the Persians. Whereof when the Senate at Tholus had intelligence; they called him home from Bazaristan; and when as he the first examination; he saue all the matter disclosed; he brake from them and fledde into the Temple as a sanctuary: where he acknowledged his fault; and was adjudged to be hanged up; there to perishe with famine and hunger. And his spouse Adickes; byonght the first stone to wall by the gates of the Temple.

And in the manner, this Hunter caught Alexander the Great, and bestowed with many excellent vertues: specially valiant in the field; and merittfull in victory. For he being incombible in so many battayles; was at the last himselfe banished with women and wine; even as the prophete Daniel foretold; that the Macedonian King shoulde be lete a Leopard; who is not commonly taken with the snares and arrowes of hunters; so by meanes of his greute

and Fortresse of the faithfull.

Swiftnesse he escapeth them all) but only
with wyne and venery. The miserable
ende of such worthy wyghtes, is so
much more pittifull, because it sheweth
the unbecillitie of mannes nature: and
that not onely god Fortune (as they
call it) is vnsable, but also vertue it
selfe, not to be durable in heroicall na-
tures, but oftentimes suddainly, and
in the myddle of their course forsaketh
them. Let all men therefore that be in
office and authoritie, beseeche God con-
tinually to direct and governe their en-
terpryses: and let them alwaies thinke,
that suddaine conuersions, and mutati-
ons maye followe, according to that
saying. Great estates fall in a moment,
and God punisheth mischief and wic-
kednesse.

Wherlie this Authoz of so many ex-
amples, and mischieses, euen sathan the
deuyll, is named by a metaphoz in the
holy scripture, a Fowler. For when he
seeth his sleighes in hunting, not to
preuayle: he applyeth him selfe so to
fowling: Which although it be a labor-
ious, and an yble practise oftentimes:
yet this fellowe contempneth all diffi-

High estate
tyche and
slippery.

The deuyll
resembled
to a fowler.

Psa. 124.
Iere. 5.
Amos. 3.

The Castell of Christians;

Plants.

cultie, and approueth the matter. He
 prepareth him a fayre floure, and often-
 times casteth coine there, that the birds
 may accustome themselves to the plate.
 Hee forceth not much for the losse of
 some labour and charges. For accord-
 ing to the saying, He that wyll gayne
 haue, may not seeke al cost to saue. The
 byrds happely lye away now and then
 with the coine, but if they once be ta-
 ken in the snare, they acqurte the Fow-
 lers charges. He vseth diuerse meanes
 and wayes to take the simple byrdes.
 For he eyther casteth coine vpon his
 floure, or layeth nettes, or setteth lyme-
 twygges, or else goeth a byrdebattynge.
 Besides these, he sometime setteth some
 birdes in cages, who with their sweete
 singing, allure the birdes in the bushes
 to appoche nigh vnto them: whereby
 they are easily deceyued and taken. And
 sometime the Fowler him selfe vseth
 an instrument, and whistletwately,
 expressing the noyse & chirping of birds,
 wherewith they are beguyled and in-
 tangled in the lyme twygges. In all
 these feates, the deuyll is verie skylfull,
 but his chiefe pollycie in fowling, is to
 take

and Fortresse of the faithfull.

take birds, with those that be tame and
sing pleasantly.

With the sweete singing of such a
birde, named *Berscha*, this fowler toke
that betwixtfull birde *David*, endewed
with wisdom, fortitude, and many o-
ther excellent vertues: whose winges
were so fastened in his lymetwigges,
that he defyled another mannes wyfe,
and procured her husbände to bee mur-
dered. By that birde *Pharao*s daughter,
and other straunge women: he toke *Sal-
omon* the wyfe; euen in his olde age,
who was so entangled and wapped in
the lymetwigges, that vnto filthy plea-
sures, he added the worshipping of I-
dolles. And by the birde *Dalila*, he
caught an Eagle, that sometime dyd
flye verie hyghe, and had often broken
the fowlers nette: *Sampson* I meane,
that strong and couragious wight. If
any man lust to see the lyke dealings of
the deuyll with Kinges and Princes of
our owne Countrey: let him peruse the
Mirror of Magistrates, which wyll
yeelde plentie of examples in that be-
halfe.

Since the Conquest, the deuyll hath

C.ii.

prenailed

Examples.

2 Samu-
ell. 11.

1. Reg. 11.

Jud. 16.

The Castell of Christians.

Englyshe
examples.

The lous-
doble face
of King
Henry the
fifte.

preuailed mightily against the mighty
that waye : and amongst the rest call to
minde that bewtifull birde, King Ed-
warde the fowrth, taken with three
Concubines : who were lynely and in
their collours set out by the King him
selfe: to wyte, one of them for her myrth,
the other for her traste, the thirde, for
the holpest harlotte, within his Realm,
as one whome no man coulde gette out
of the Churche to any place, sauing to
his bedde. Was it not lamentable, that
the King was so cleare eyed to see them,
and so blinde to discern him selfe, for if
they were his whores, what coulde he
be but a whozemonger: but this carnall
iest, was turned into weeping, vppon
his seelye Children, who tasted of the
whyp for their Fathers wickednesse.
Howe much moze laudable dyd King
Henrie the fiste behaue him selfe, of
whome it is wrytten: that as soone as
he came to his kingdome: he called his
Counsaylers togeather: and commaun-
ded the Clergie, sincerelie and truely
to preache the worde of God, and to liue
acco:dingly. The laye men, he wylled
to serue God, and obey their Prince, and

aboue

and Fortresse of the faithfull.

aboue all thinges to auoyde the bzeache
of Spetrituallitie: the vaine vse of swea-
ring, and voyful periuie: for the which
his vertuous inclination, God gaue
him a happie and victorious raigne:
whose blessings ought to moue al En-
glish men in dignitie and auhoritie to
followe his vertues: as the plaques and
curses, which fell vpon king Edward
descend, ought to disuade them, from
expressing his vices.

Fourthlie, this enemy of mankinde
Sathan the deuyl, is called in the holie
scripture a Gleade, or Kyte, who hath
long clawes & tallauntes, wherewith
all seasoning vpon his praye: he so pres-
seth and peerceth it, that it dyeth in a
moment: And with his long beake, and
crooked byll, all to renteth the flesh, and
chopping the same vp: doeth by meanes
of his hote stomacke, digest by and by e-
uen the rawest morsell. Aristotle wy-
teth, that there is a naturall enimitie
betweene the Kite and Hauen, and that
the Kite is both stronger and swifter,
and therefore commonlie spoyleth the
Hauen of his praye: Euen so this in-
fermall kite, syghteth oftentimes, with

The Diuel
resembled
to a gleade
or kite.

Leuit. 11.
Deut. 14.

76.4.34.

Aristot.
lib. 9.
cap 1. de na-
tura animar-
um.

The Castell of Christians

blacke Ravens, euen cruell Witaunts,
 & taketh from them all that they haue.
 So he spoyled Pharaon, Caligula, Nero,
 Sinnacherib, king Richard the thirde,
 of all their force and power, wherein
 they hauinge assurance, dyd committe
 many things most vngodly.

And as the harte houereth too and fro
 in the ayre, watching greedely yong
 chickens, and when he espyeth any peac
 king farre from their dame, he straight
 way falleth downe, reasoneth vpon the
 prayd and carpieth it alwaye: euen so
 the Infernall Glade styeth byther and
 thither in þe ayre where he is a Prince,
 as the Apostle sayeth and is lyke an Ar
 row flying in the none day as the Psal
 mist noteth: and with his bright eyes
 beholdeth men walking vpon the earth;
 and if he espye any of them, wander and
 erre from the fundament of fayth and
 from the society of Christs Church, he
 falleth sodenly vpon them, and all to
 renteth the m.

The dyuills practises are terrible and
 fearful when he openly assaulteth man
 kinde & sheweth himself plainly in his
 coolers, euen as he is; that is to saye, a
 cruell

Eph. 6.

Psa. 91.

The deuils
 dealing
 m: & daun
 greas
 when he

and Fortresse of the faithfull.

truell Thiefe and murderer : but his practyses are more dangerous, when he dealeth couertly, and as the Apostle writeth, transformeth himselfe into an Angell of light. And example of this his practise is extant in the historie of the Dragon, of the world. When he tooke vppon him the shape of the Serpente, being the worst of all the beastes of the earth, and comming to *Eue*, toke occasion to talke of God, and fained himselfe, to lament his vncurtuous & harde dealing with *Adam* and *Eue*, in enuying them perfit felicitie. And therewithall promised them equalitie with God, if they woulde obeye and followe his counsaile. And so he deceiued them being ouer credulous, and dreyne them violently with all their posteritie, into those miseries, out of the which they coulde be deliuered by no meanes, but onelie with the price of Christes moste precious blood.

So he deceyued *Achab*, when he became a lying spyrite, in the mouth of his Prophetes, and in the name of the Lord promised him victorie against the Syrians. And after the same manner, he

G. iij

seduced

the ten-
beth friend
shippe.

1. Cor. 11.

Example
1. Reg. 22.

The Castell of Christians

Rom. 1.

Math. 4.

The diuils
appetites
for Purga
tory.

seduced all the Paynims, vnder the coloz
of wisedome, and truneth: whereby they
faygned infinit Gods, serued Idoles, &
polluted them selues, with al filthy lust.
Moreouer, in tempting of Christe, he
pretended him selfe carefull for his glo
rie and health, and conered the malice
with sentences of scripture. And per
swading Gregorie the first, to offer
prayers and sacrifices for the deadde,
he shewed him selfe in reuelations, and
apparitions in the forme of those that
were sometime his familiar friendes.
Woe our selues attending warely, shall
finde his lyke practises with vs: he kee
peth still his olde wonte. For if at any
time he solícite vs to forsake God, to re
nege our faith, to geue our selues to su
perstitions and curious artes, to solow
filthy & vnlawful pleasures, & to comyt
all kinde of mischief: he doeth not shew
himselfe openly, and in his very colozs:
for then his hornes and nayles (as they
say) woulde make vs lothe and deteste
him. But he counterfeyteth the forme
of a friende, saigneth him selfe carefull
for our wealth: shadoweth false boorne
with a coloz of truneth, excuseth our de
niall

and Fortresse of the faithfull.

myall of God through necessity: and finally extenuateth, yea and sometime commendeth, abhominacion and wickednesse, with the cloke of profite and common example, of worldlinges. We haue good cause therfore, to reioyce these thinges oftentimes, to watch and pray, that we fall not into temptation. Antigonus the King was wont to praye, that God woulde defend him from fawne friendes: for he thought himselfe able with meane pollicy, to withstande his open enemyes: howe muche more ought Christians to praye agaynst the temptacions of the deuyll: who often cometh with subtyll suggestions vnto man, hauing according to the proverbe, hony in his mouth, but gall and poyson in his harte, which he desireth to conuey and poyse into vs.

Fistlie and finallie; this enemye of mankynde, is resembled to a roaring Lyon, which image and picture is most terrible. For the strength of Lyons and greedynesse in pursuing their praye, is well knowne. Euen so the deuyll inflamed with mallice, agaynst the sonne of God, and his seruants: grinteth his teeth

Antigonus
prayer a-
gainst false
friendes.

The deuyll
resembled
to a roaring
Lyon.

The Castell of Christians.

teeth against vs, egerlie conetng to swallowe hye, and destroye both our bodies and soules. peradventure he resisteth from open assaultes, for a tyme and season; but this pollicie he vseth, that the Castell may be kept more negligently. The lyke practise is vsed of prudent Captaines in their temporall warres: who when they see their aduersarie unprouided, they then set vpon him, and easily spoyle him: as we our selues knowe by Callys, which taken by y^e English hardy after the besiedge of thirteene monethes: being unprouided of men, was easily wane by the french almost within thirteene howres: such an especiall commoditie it is to vse occasion and opportunity.

Then so fareth our ghostly enemy with vs, in spirituall temptations and assaultes: for then doeth hee with his double Cannons, and great engins of warre, batter our Forte and Castell, when it is weake & unprouided: At the howre of death carnall man is weake in body, and faint in minde: for besides the paines of the disease, and the face of death, which of all terrible thinges, is
most

and Fortresse of the faithfull.

most terrible: the weeping and way-
ling of wise and chyldren: the tare of
our ioyll and Testament: and the set-
ting of our goddes in order, doeth exce-
dingly withdrow our mindes from the
contemplation of heavenly thinges: at
what tyme the deuylle geneth most ter-
rible and sharpe assaults: For he then
especially, setteth befoze our eyes, & cal-
leth to our remembraunce, our wo:ks,
our wo:des, & our thoughtes euen from
our tender yeares. And whereas befoze
tyme he covered sinne, & perswaded vs
to accompt it but a trylle: he nowe ap-
poeareth and vnfoldeth the same, yea and
amplifieth the heynousnesse of the of-
fence, and bleth all meantes to weaken
and cutte of our fayth, and hope of so-
ueraynnesse: And to the ende he might
carrie vs into the gulfe of dyspayre, he
putteth vs in minde of the iudgemente
seate of God, of the endlesse toymentes
in hell, of Gods seueritie, of examples of
his wyath and indignation. Whercof
aryseth to seelge man in that afflicted
case, an astonied minde, an vnguiet con-
science, an vncertaine hope: and finally,
(without Gods especiall grace and pro-
tection)

200
100
100

100

The Castell of Christians.

tection) a shipwracke of faith, and a sinking into the bottomlesse pyt of hell.

The vse of
this do:
ctrine.

There are many other pictures and Images of the deuyll, in the holy scripture: As Math. 12. Luk. 21. Iob. 1. et. 3. E. phe. 6. All which tends to this ende, that we laying asyde all other cogitations: shoulde wholly bende our selues to resyste, so mightie and malycious an enemy. And for that we being both careless and vigilatunt, are weak enough of our selues, to encounter him: much more vnable shal we be, if we entrappe our mindes in vnnecessary & most vaine cogitations of the worlde. Hereunto we may & ought to adde, that this our aduersary seeketh not our goodes & bodies only: but he greedely gapeth as it were in one morsell, to swallowe vs both body and soule. The strife therefore betwene him and vs, is about a matter of great importauce, euen for life & death, saluation & damnation: wherefore as the Apostle sayth, it standeth vs vpon, to take vnto vs the whole armour of God: that we may be able to resist in the euill daye, and stande vnperturbed in all thinges.

Ephe. 6.

¶ The

and Fortresse of the faithfull.

The fourth Chapter
declaring what Captaines and soul-
diours, the Deuyll, seeth in this
warfare against
mankind.

Chap.



Althoughe the
Deuyll bee sufficient e-
nough of him selfe, to su-
staine this warfare: yet
for the better performance of the mat-
ter, he lynketh vnto him such compani-
ons as haue reuolted with him, mosse
trayterouslie and shamefullie from the
heauenly captaine Chryste. Betwene
whome albeit now and then there fell
some variaunce, as betwene infernall
spirites, that want the spirite of peace
and con corde: yet they conioyne, and
knitte them selues together most sted-
fastlie, to ouerthrowe and destroy man-
kinde: As we reade in the Gospell, howe
a whole Legion of deuylles (which con-
sisteth of 3300.) conspyred the ruine of
one

The huge
and mightie
army of
Sathan.

Luk. 8.

The Call of Chastity.

one selie man. Yet he contenteth not him selfe with the power and ayde of his fellowe countrymen: but leueth an armie of all Nations and professions, which acrueth to such greatnesse, that the whole worlde, is scarce able to conteyne the same.

edgim 616
to quire 71
Xerxes.

It is writtten of Xerxes, that hee came into Greece, with an armie of ten hundred thousande men: which drunke by the lyttle Rhyers where they camped. But this huge and mightie armie had no god Captaine. For Xerxes was bolde and too ragious, in p[ro]uoking his enemies, but in daungers he was both fearefull and pensue; the laste in the felde, and first in flight. But the druyll hath yet a greater armie, wherof him selfe being alwayes the chiefe. soueraigne, he is first and last in the felde. He hath vnderneath him, sundrie great and mightie captaines: who haue trayned by an innumerable company, of pollitique souldiours, made expert and cunning, to deceyue and destruye mankinde. But because the publique, and common aduersaries of Man: are excellently well paynted forth in that

The druyll
hath many
captaine
vnder him.

booke

and Fortresse of the faithfull.

booke, intituled the VVatrefaire of the
Christians: My purpose at this time is
only to discrite those enemies that chief-
ly oppose themselves against the church
of Christ, and bend their power against
his chosen and electe seruantes.

There are foure sortes of men, espe-
cially that yllwe out of the raiupe of
Sathan, into the Church of Christ. A-
gainst whome vnlesse wee bee defended
with spirituall Armour: we stande in
great danger, not onely in thinges ap-
pertayning to this lyfe, but also in our
soules, and of eternall lyfe and saluati-
on. Whoso albeit they doe not assault the
Church, after one sort, yet they all shote
at one marke: euen that oppresse the
same, themselves might beare the chiefe
swaie and dominion, and that the king-
dome of Sathan may be enlarged farre
and neere. These graunde and Capitall
enemies, are Tyrants, Sophisters, Hip-
pocrites, and Epicures.

Tyranτες (whose mindes are rust
vp with rythes, and god freccle in the
woylde,) doe eyther (scornefullie obiecte
vnto the Church, the ignominie of the
Crosse: or with hostilytie, oppose them-
selues

138

The prin-
cipall ene-
mies of
Christes
Church.

139

Tyrantes.

The Castell of Christians.

Sophisters

selues against it, delighting to bathe
theyr handes in the blood of his Saints.
Sophisters, and Sicophantes, with
vaire ostentation of woꝛldlie learning,
and knowledge, doe subtilly laye snares
and ginnes, to entrappe the seruauntes
of Chꝛiste, and studie eþther to abolysh,
oꝛ to depraue his Church: whose lyfe
is the wꝛitten woꝛde of God. These
menne by deuyllish sleight, endeuour
with vndermyning, to subuerthe the
foundaument, of Chꝛistes Church: some-
tyme corrupting this article of ffaith,
sometime that insomuch that the moze
pure the doctrine is: the moze & migh-
tyer Sophisters and Sicophantes, the de-
uyll sendeth out to trouble, and molest
the bꝛyght fountaynes of Israell, and
welles of lyfe.

*Hippocri-
tes.*

Hippocrates put vpon them, the face,
oꝛ rather the visor of friendes. These
men would not be reputed foꝛ enemies,
but foꝛ sauours of the Gospell: wher-
by they doe moze hurte, to simple and
vnerperienced persons, then open and
notorious aduersaries. Foꝛ that is a
true saying: It is a safe and common
practise, to deceyue vnder the precepte
of

of friends uppe. Hippochrites inlayne
the persegute of a friende, cloked with
countersaite bolynne, and so rushing in
to the they colas of sharpe. As lyke name
hym to lync, crafter and all to rent the
same. 375. 376. an enoioy enoioy
and thine are of quere to froes. Albeit
then all followe vayne pleasure: as if it
were; vayne cheefe blisshusse and fel-
citie. For there are some of them, that
are vasaiaun, idellia, and irreligious
persons, whose toy is to be satious in al
sillyness, and making a correction at
all of the spreche of the tow. be do walle
lowe and fumble in al kinde of witchet-
tys. There are other some, that inuict
civillity and vctie; and these holde in the
cheefe goodwille, to have a vayne name
and fame in the world. They woulde
seeme to abhorre vngodlines, they heare
Gods word, they are partakers of the
sacraments, and make a cheine of honestie
in their lyues. But they hyde and co-
uer, hyder that mishe, thre; beynd
offences. First they pacifre their pleu-
sures before the wyl of God, secondly
they lyue secretlye, without his feare,
and of
thirdly

The Castell of Christians.

thirdly, they willingly, and with pleasure, heere prophane and godlesse speeches of Religion, which do wonderfully vnquiet weake consciences, and oftentimes alienate them from Christ. Such blasphemous persons as these are, the deuyl traineth vp to be Captaines, and leaders of his armie.

Embassadours
Haroldes
and
Trompeters
in the
Deuills
armie.

The deuyl appointeth vnto his Armie, experte Orators, and Trompeters, who with their subtill words, and warlike sounds, call their souldiours together, and encourage them to fight. The holye Ghost tearmeth such by the mouth of a Prophet: Leopards, Aspes, Cokatrices and Lions VWhelpes, by the names of these beastes he vnderstandeth the payson, that wicked and superstitious preachers, blowe (as it were) in to Captaines and Souldiours. These Trompeters with obsecrations, exhortations, and detestations do inflame the mindes of men to defende false doctrines, and to suppress true religion, whereby the Church of Christ, is oftentimes exceedingly assaulted and afflicted: We haue knowen a Cardynall in an Oracion published by him selfe, to haue moued

Card.
Poole.

moved Charles the fifth to imbrace
 his power from invading the Lowes
 to convert the same to the destruction
 of his native Countrey. Romishes and
 Fryers have with full power from these
 many yeares, blotted bloodie bladders,
 incensed the mindes of Princes, to pers
 secute pietie, and to defende Idolatry.
 One so ragged in a sermon before Charles
 the fifth, and many of the Princes of
 Germanie: that besoughte not to tell
 them, that they could never please God
 perfectly, untill they had bathed their
 handes unto the elbowe, in the bath of
 rancs bloude. Spanishe schollers roma
 ning out of the Protestants Schooles,
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 derfully troubled the church of God. Of
 this number were Staphilus, Harding, &
 such lyke, who were well known to the
 world, to have bin of a factious and con
 tentionous nature, desirous to be accom
 pted singular, and notable aboue others
 in gifts and Judgements: which be
 cause they could not deserve and obteyne
 amongst the learned: they revolted from
 Christianitie, and ledde with ambitious
 mindes, apposed themselves against the

Gasparus
 1573
 .ellm399

Iesuites.

*the de
up
pectallo.*

iniquitie truth) And nowe a dayes the
Iesuites. (or) rather Iesuites do this Aspes,
the Iesuites and beloned with their
sweete popes, preachers much against
the Iesuites that had not that precious and
perfecte Poles and are to be the word
of God, comprehended in the writings
of the holy scriptures and Apostles. The
dewell hath also verie faithfull & true
Iesuites, who are the truest of all waies before
his armie; to be the commodities of
the place, and the multitude & strength
of his armie. These especials are
of as cleare sight as any Eagle, or Dya-
gon: and do call their eyes vpon all
castles and corners, and examine euery
place; and spall be the appointed
and if they can by telling things into
a wrong sence, take any small advantage
take; they hold Synagogue and
by the good and images of godlie men;
and with great veneration and labor
and backbite the same. All these robes
of shoulours, with many other, are
bounde vnto the dewell with an othe,
faithfullie to serue and obey him; and
do in dede beare all their power, and
strength; to banquish and subdue the

Church

The Castell of Christians.

Sophisters

selues against it, delighting to bathe
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practise, to deceyue vnder the precepte
of

of friendshippe. Whiche written sustaynt
the perfonage of a frende, cloked with
countenance holynesse, and so rushing in
to the theyr colles of Church: whylke rages
hymselfe, scatter and all to rent the
same. as shod as enoloyng enoloyd
dymplemynge to wayte fortes. Albeit
then all followe vayne pleasure: as if it
were: yea these blisshynesse and felicity.
For there are some of them, that
are not a litle adheffyn and irreligious
persons, whose toy is to be famous in al
fithnes, and making a crackling at
all of the spreche of the world, do with
loue and humble in al kinde of witchery
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civillite and pacie: and these holde in the
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and fame in the world. They woulde
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sures before the iudg of God, secondly
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bund of. Albeit ad goddlyng. thirdly

Epicures.

Madam
eined
catholice
dun
catholice
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catholice
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The Castell of Christians.

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Gasparus
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|| The Castell of Christians.

Iesuites.

with
the
up
per
part
of
the
castell.

invaluable truth) And howe a dages the
Iesuites, (or rather Iudges) do like Aspes,
their speere and doloned with their
sinners poppish, preache much against
at those that haue not that perfection and
perfect Iudgement, which is the word
of God, comprehended in the writings
of the holy scriptures and Apostles. The
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of his adherentes. These especials are
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goner, and doe cast their eyes vpon all
coastes and corners, and examine euery
phrase, and syllable of the popes letters:
and if they can by twisting things into
a wrong sence, take any small occasion
to take, they tell by copious manner
vnto the good maninges of noble men,
and with great deuotion and number
and backbite the same. All these sort
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do in deede beare all their power, and
strength, to vanquish and subdue the

Church

and Fortelle of the Fairfall.

Church of Christ: and to settle the same
 blis, the Kingdoms of Heaven etc.

and 1700, having killed hundreds of
men again, and with 2000, 3000,
then miserable men of little and more
that he can not now believe and more

The fifth Chapter de

declaring, **Sanctus onetis** **torbar** and re-
fuge in their great temptations, and di-
a **affluet** of **Sathana**, **id** of **Jo** **Jo**

The 5. Chap.

N Of part of men

M in their miseries and calamities, doe see vnto humane helpees, and sence them selues, with the power & fauor of earthly friends: of whome if they be forsaken, they commonly become desperate & crye out with the Tyeant, O wretche that I am, I being forsaken of my friends, do perish. Others rine to the deuill, and aske counsaile of him by sorcerers, & Coniurers: who to confirme men in Idolatrie, helpeth some in such enflor-

What re-
medies can
nall and
ignorant
men seeke
for in their
miserie.

Whereof

The Castell of Christians

whereof him selfe is the author: but
whē God restraineth this power of his
that hee can not now helpe any more:
then miserable men doe frette and mur-
mur against God, and with Saul, Judas,
and Nero, laying violent handes vpon
them selues, hasten their owne ende, and
destruction.

Philoso-
phical con-
solations of
no force.

There haue bene some, that in
their miseries haue sought consolations
out of Philosophie and monumentes of
Heathen writers. But there they could
finde no reliefe, as many lamentable ex-
amples make manifest vnto vs. Marcus
Cato, in that bitter sorrow of his, which
hee conceived by meanes of Pompeis
ruine and overthrow: read ouer againe
and againe, that notable booke of Plato,
of the immortallitie of the soule, to miti-
gate his sorrowe and griefe. But he
coule finde no rest in that veration of
minde: for overcome with dolour, cast
hee awaye the booke and murdered him
selfe. Philosophers both satwe and la-
mented all kinde of calamities, but they
could finde no salues for their soyes, nor
medicines for their sicknesses. For their
cōsolations are nothing else, but a vaine
sounde

and Fortrelle of the faithfull.

sonde without any matter : and bare
wozdes wanting efficacie in the mindes
of miserable and afflicted persons.

The worde of God onelie teacheth the
reliefe and remedie : in such cases ; and
deliuereth into man munitions and de-
fences : whereby he maye eyther stoutlie
contempne : or patientlie continue, in
tormentations and troubles. Truth is the
best buckler and shielde . Whiche is
the worde of God, contained in the wri-
tinges of the Prophetes and Apostles,
proceeding out of the mouth of the true
God : whereby the holie ghost is effec-
tuall in persue and afflicted mindes :
wha are preserved and comforted : be-
yonde all mans iudgement and expecta-
tion ; that they faint not in tribulation,
neither murdre the selues, nor yet rine
into eternall ruine & destruction. This
word & truth of God is our Target, so
so it is named in many places of h. holy
scripture: The worde of the Lorde (saith
Salomon) is pure, and a buckler to them
that beleuee, *Pro. 30.* And the worde of
the Lorde is liuely, and more effectuell
or peercing then any sworde. *Heb. 5.* And
the worde of the Lorde, is named a

The word
of God is
the cleere
fountaine
of perspet
of consolatō.

Pro. 30.

11. 21.

Heb. 5.

..The Castell of Christiansburg

candle: great light as men he dyed and spea
ricken: Proclamations: the yntermede: and our

drawn
of the
which
which
which
which
which

Those that are converted and defended
with this theologie, neede not to feare the
tyrre barres of the world: nor doubt
for they are compassed with such strag
numitions: that no trauell whither is
able to peirce the same. This good bea
st doeth he to vnto vs a sure and cer
taine refuge: and counselleth vs to flye
into the campe of the almightie God: he
will hyde vs vnder his wings: and
defende vs with his holy Angellor: who
hath promised to be our captaine and
defender: whome we forsaketh the helde,
but is alwayes in the forefront of the
battayle: and is neuer taken of the ene
mie: so sayeth Christe: Our Cap
taine is alwayes readie to helpe: the ene
mie can neuer take him prisoner: he hath
armour of prouise: for all his souldiours:
This Captaine doth not onlie preserue
his souldiours in the foyde safe & sound,
but he also giveth them victorie: and an
ceeth them to great honoure: satisfieth
them with a long lyfe: and setteth them
free and feeble his ayde and helpe.

Examples

There are many examples: which do
libres vii. c. approue

and comforte of the faithfull.

appoile and confirme the same, to the
great ioye, and comfort of the godlie.
Hee was in the siege together with the
three yong men with *Laurence* upon the
Gridiron: with *Daniel* amongst the
Lions: with *Jeremie* in Babilon: with
Ioseph in prison, with the *Israelites* in
Egypte, and in the *Wylbernesse* with
Eliſeu the Prophete, when *Samar*a
was besieged, where the famine was so
great, that an Asses head was solde for
foure score silver pence, and the seventh
parte of a Cabbe of Doves dunge, for
five peces of silver. He was with *Dauid*
in the Pestilence, when as in a shorte
traite of tyme, there dyed thre score and
tenne thousands. He was with *Ezechias*
lying sick in his bedde of the pestilence.
By the which examples, & many other
of that sort, we may most firmly con-
clude: that this heauenly Captaine, is
alwayes present at hande with his ser-
uantes, & is there sheelde and buckler,
according to his manifold promyses,
by most earnest asseuerations and othes,
in his holy worde assured and confirmed
vnto vs.

So that Chyistians are neuer desolate

and

2. Reg.. 6.

2. Sam. 24

Esa. 38.

Chyistians

The Castell of Christians.

Heere as
alone in
their trou-
ble.

2. PARA. 15

Esay. 43.

and alone in their sight and battell, but
haue all waies their Captaine presently
assisting them, according to that saying,
The Lorde is with you whyles you bee
with him, And againe feare not, because
I haue redeemed thee, and called thee by
thy name, thou art mine owne: & If thou
passe through water, I will be with thee,
and the flooddes shall not couer thee: If
thou walke in the fire, thou shalt not bee
burned, and the flame shal not hurt thee;
for I am the Lorde thy God, thy holyc
one O Israell. Consider (good Reader)
dillygentlie, the weyght and circum-
staunce of this texte: first marke who
doeth promise, euen God the holy one
of Israell. Then what hee doth promise,
berelye protection and defence, in all
daungers. Afterwarde to whome this
promise is made, euen to all saythfull
beleeuers, whome hee calleth by theyr
proper name, which is a signe of kind-
nesse, and entyre loue towarde them.
Thus you see howe this truteth of Gods
wooꝝde, which is our buckler, doeth set
out and describe in the writings of the
Prophets and Apostles, the infinite po-
wer, godnesse, & mercy of our heavenly

Cap.

and Fortresse of the faithfull.

Captaine, toward his saythful seruants
and souldiours.

Philosophie is mute and dumme, in
these matters: and if at an aduenture, it
happen to vtter some golden sentence of
Gods mercy, & loue toward mākind, yet
it keepe not holde & handfast constancie:
but in the ende declineth to a dubitation
or an vtter deniall of the same. Antilo-
chus wylled menne to ascribe al thing to
Gods pꝛouidence: VVho oftentimes ad-
uaunceth poore to their deserued degree
of dignitie & honor: and throweth down
the high and mightie. These & such lyke
sentēces of Gods pꝛouidence are scattered
in the wꝛitings of Ethnicks, which for a
tyme delight mens mindes, but they are
not built vpon any sure foundation. For
they neuer knew God, as he hath reue-
led him selfe in his sonne, by his woꝛde:
they doubt in their pꝛayers, whether
God heareth them, as Euripides in the
person of Hecuba, cryeth out and sayth:
O you Gods, I call vpon impotent and
slouthfull helpers.

But the woꝛde of God conteyned in
the olde and newe testament: doth effec-
tuallie and truly, describe vnto vs the
liu ing

The defect
and lame-
nes of phi-
losophie in
their mat-
ters.

Euripides
in Trodi-
bus,

The con-
stant faith
of Christi-

The Castell of Christians.

ans in
their trou-
ble

living God, reueled in his onely sonne
Jesus Christe who commaundeth vs to
call vppon the heauenly Father in his
name with boldnesse and trust without
any trembling or doubting: so that
through him, his heauenly Father is
wel pleased with vs, we may then speak
thus vnto him. Thou O God art the
Creator and conseruor of heauen and
earth, thou art also the Father of our
Lorde Iesus Christe, who was borne,
suffered, dyed, and rose againe for the
iustification of mankinde. Thou sendest
thy holy ghost into our harts, who kind-
leth in vs by the sounde of thy holye
worde, true fayth, and spirituall moti-
ons, agreeable to thy holy wyll: thou
art my hope and strength, thou doest
couer mee vnder thy winges: thou doest
keepe mee with thy holy Angelles, thou
dost heare mee and deliuer mee: thou art
with mee in this my tribulation, out of
the which in thy mercie thou wilt dely-
uer mee, yea and glorifie mee: thou wilt
aduaunce mee from aduersitie to prosper-
itie: thou wilt satisfie mee with long
lyfe. If the same maye tender to the set-
ting foorth of thy honour and glorie, and

and Fortresse of the faithfull.

to the profite and furtheraunce of thy
holy Church.

This confidence and liberty of speech
wee maye vse with our Captaine ; but
not in respect of our owne worthinesse:
for this cheerefulnesse ; and courage of
minde, wee maye increase through our
ransome once satisfied; and through the
continuall intercession of the Sonne of
God, who dyed and rose againe for all
penitent sinners. All our selues being
nothing, for sayth is also the gyfte of
God, hypocled in our hartes, by the
holie ghoste, through the preaching of
the gospel. Let vs then place and op-
pose this promise of G D D, togeather
with the death and intercession, of his
sonne Chyiste, through sayth, and true
repentaunce against all doubting, and
vnworthinesse of our selues: and let
vs flee aways, and appeale from God
being angrie with vs for our many and
greuous offences: vnto God most lo-
uing and mercifull, turned and recon-
cyled vnto vs, through the passion, re-
surrection, and intercession of his deare
and onely sonne Iesus. Whereof com-
meth that soule and balyaunt harte of
Christians:

The occa-
sion of
Christian
boldnesse.

22. 47

22. 47

22. 47

22. 47

22. 47

The Castell of Christians.

Psa. 93.

Examples.

Neopto-
limus
his worthe

Christians: that they feare not although the earth gape , and open her mouth, the Element doe fall vpon them, and the waues of the Sea , woulde seeme to ouerflowe them, according as *Dauid* wytnesseth. The sound of many waters, and of the waues of the Sea, are strong and mighty: but the Lord aboue is stronger, and mightier.

Iulian the Reneger, was for a time of great power and strength; but hee being vanquished at a fiede foughten in *Persia*, was enforced to yelde the honour of the victorie to this Captayne, and with a lowde voyce sayde: Thou hast gotten the victorie of mee, *O thou Galilæan*. *Apries*, King of *Egipt*, who put the *Prophete Ieremie* to death, said: That no power, neyther of God, nor man, was able to take his kingdom from him, hee had so firmelie established his Scepter and Crowne: But our myghtie Captaine, who hath power, ouer all kingdomes of the worlde, spoyled him of his kingdome, and strangled him by the handes of *Amasis* his Courtier. *Neoptelemus* the player of Tragedies, being demaunded, what sentence hee had

and Fortresse of the faithfull.

had obserued as most notable, in Eschilus, Sophocles, and Euripides: answered, that he founde in them nothing worthy so great admiration: But hee rather accounted it a thinge memorable: that hee saue with his owne eyes, King Phillippe of Macedon, at the mariage of his daughter Cleopatra, in the most noble assemblie of the world, honoured as a great God: and the next day after, ryding in the Theatre miserably murdered and contempned. And Herodius Agrippa, who stopped not the flattering mouthes, of such as named him a God, but fedde and delighted him selfe with the same, perished immediately with corrosion of his Intralles, and lowse sickness. Surely all humaine power, is no better then glasse, whiche wher it is most bright and cleare, is then the soonest broke: for rashnesse procureth speedy spoyle, & God alwaies resisteth & provide. Let vs not then feare mans power, which when it is at the highest and in his pride: then is God able, yea and often indeede, ouer turneth the same, with the least blast of winde.

obserua-
tion.

Iustine.
lib. 6.

The sixt Chapter de-
scribeth the Arme and mayke power
of our heauenlie Capitaine, in this
conflicke and battaile.

The 6. Chap.



HIS our Hea-
uenly Capitaine hath ma-
ny glorious names in the
holye Scripture: but a-
mongst other he is named the Lorde of
Hostes: Which tytle albeit, it be com-
mon to the thre persones in Trinitie:
yet because the Sonne of God was sent
to vanquish and breake the power of
the deuyll, and to redeeme mankinde,
this honourable name is properlie, and
for the most part geuen vnto him, as in
that Psalm, VVho is this King of glo-
rie: the Lorde God of Hostes is the King
of glorie. In the which place without
all doubt Christe the King of glorie
was signified, whereof the Arke of Co-
venaunt was a testimonie and witnesse.

And

Our God,
is the Lord
God of
Hostes.
2. Sam. 5.
Psalm. 59.
Esa. 6.

Psalm. 4.

and Fortresse of the faithfull.

And the Prophet *Esa* sayth: That the
 Lord God of Hostes dwelleth in *Sion*;
 which sentence is to bee understoode of
 our sauiour *Christ*. This most noble
 tytle is geuen vnto him; because hee is
 the cheefe Emperour and Captaine in
 the Citie of God, againste the Citie of
 the Deuill. For he is the onely head, of
 all celestiaall and terrestriall powers, the
 mosse strong and mighty Defendor, and
 is therefore named in the *psalms*: A
 God that is strong and mighty in battaile.
 He is not pole then; but fighteth ba-
 tyantlie; hee is neuer ouercome; but
 butt alwayes ouercommeth; he neuer
 fighteth but euer triumpheth; and that
 not so muche for his owne cause, as for
 the Citie and Church of God: and ther-
 fore the Prophet ascribeth vnto him the
 cheefe souerainty saying: Blessed be the
 name of his glorie for ever; and let the
 whole earth be filled with his maiesty.
 Note although this our Captaine
 be *Schaddai*; that is to say omnisuffici-
 ente, and strong ynough of himselfe, and
 needeth not the helpe of any creature: with
 whome (as the Angell saith) nothing is
 impossible. Yet for the greater comfort

Esa. 59.

The Lord
 strong in
 battaile.

psal. 24.

psal. 71.

He breifed
 the army of
 God con-
 quereth.

Lake. 11.

The Castell of Christians.

Ps. 104.

Hebr. 1.

Hebr. 1.

of his Church, hee useth the industrie of his souldiours, in this expedition against the deuyl: and leueth a great & mightie armie, partlie consisting of pure & chaste Angelles; who are named in the holie scripture, flaming spirites, hozses and charrets of fire: who pitch their campe round about the godlie, and are appointed to bee ministring spirites, sent forth to minister for their sakes, vvho shal be heyres of saluation. Of whome the number is almost infynite; that mans infyrme nature is not able to comprehend the same. Wherevnto he adioyneth a great company of vertuous, and faithfull men and women, picked and chosen out of all callings & vocations. Which supplie hee useth not to strengthen himselfe, as though he were eyther weak, or vntwarlyke: but such is his gracions wylle, & tender kindeesse toward his seruants, that he vouchsafeth in some sort, to communicate and impart his glorie, with his faythfull seruitors and souldiours. And for concerning Angelles, they are all seruing spirites, for their sakes who shal be heyres of saluation.

long

and fortresse of the faithfull.

long as this worlde shall endure. Ang-
gels serue and attende in the Church
militant: which notwithstanding is
not the ende of theyr nature, but an of-
fice or function temporall: for after the
generall Iudgement, when the Church
of God shall obtaine perfect victorie, they
shall triumphe with the electe en-
tirlye. Touching theyr number, the
Prophete *Daniell* speaketh after this
manner. *Thousandes thousands mini-
stred vnto him, and ten thousande thou-
sand* stood before him. Of the bat-
tyle of the Lord of Hostes and his An-
gelles, and of their victorie, wee maye
reade more in the Revelation. *Michael*
and his Angels fought against the Dra-
gon, and the Dragon fought and his An-
gels: but they preuailed not; neither
was their place founde any more in hea-
uen. And the great Dragon that olde
serpent, called the deuyl and sathan, was
caste out, which deceyeth the whole
worlde: hee was euen cast into the earth,
and his angels were cast out with him.
Then I heard a lowde voice, saying: Now
is saluation in heauen, and strenght, and
the power of our God, & the kingdom of

Of the ser-
uice of An-
gels.

Dan. 7.

Reuel. 12.

nam. vii. 2.
to 20. 21.
to 21. 22.
to 22. 23.
to 23. 24.

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his Christ: for the the accuser of our brethren is cast downe, which accused them before our God day and night. But they overcame him by the blood of the Lamb, and the worde of their testimonie. This Michaell, whome the holie ghost in this place maketh the Captaine of the battayle, is the sonne of God, euen our Lorde Iesus Christ: as we maye both by the Prophet Daniell, and by the etymologie of the worde, easily gather. For Michaell is as muche to saye, as vvhich is lyke God. The Angelles therefore following the ensigne, and Auncient of Michaell, that is to saye, of the Lorde of Hostes, are celestiaall powers and spirits.

Dan, 10.

The manner and order of the seruice of Angells.
p/s. 9.

The manner and order, of their seruice, is noted in manie places of Gods word. But in my iudgement, are most effectually collected, and set downe in one place by the Prophet David. First he sayth, That they garde and keepe all the faithfull. That is, that they keepe watche and warde in householdes, commonwealths, and Churches: who as they neuer sleepe themselves, so do they awake those that sleepe when dangers

are

and Fortresse of the faithfull

are inuynent and at hande: for so they
raysed vpp *Peter* and brought him out
of prison. These keepers and watchmen
neuer departe out of that roune wher
in God hath placed them vnlesse is be by
his especiall commaundement. Some
of them therefore, are alwaies in all
present with vs: when we pray, when
we sing Psalmes, when we either heere
sermons publickly, or priuately reade the
holy scriptures when we eate, drinke
and sleepe: they then fight for vs and de-
fende vs from all fire dartes: which the
worlde and deuill, with greate malice,
caste and throwe against vs. Beholde
the great loue of our Emprour & Cap-
taine *Emanuel* towarde his Church: in
that he vouchsafeth to appoynt some of
his heauenlie souldiers to waite vpon
it: vnto whome he geueth a singular
and an especiall charge, that they keepe
vs warily in all our wayes. We shall
the better perceyue this benefite, if we
open it with a similitude. There is no
worldlie man, but hee would account
it a greate signe of loue, and an argu-
ment of safetie: if a worldlie prince
should appoynt him a sufficient number

Mat. 12.

Men are
watched
with Gods
owne gard

The Castell of Christians, ¹¹⁶

of his Garde, to waite & attende vpon
him daye and night, that no mistofane
might betide him. But there is no com-
parison betwene this heauenly Prince
and earthly Prince: no; betwene their
garde; consisting of worlde men, and
this of strong Angels: appointed to be
by our Captaine in Baptisme, to waite
and waite vpon vs both night & daye,
in water and fyre, by sea and lande: in
all our life, and at the howse of death.

Secondlie, the Angels beare an-
gelly men about in their arme
holde herein the rage and
deuill: who in euery place
and stumbling blocks, so
whereby many fall, and be
eden vpon plaine ground
they armes and thigges, &
tymes their neckes. The
and mercifull God; therefore
to preuent these mischiefs & con-
deth his holy Angells, to beare vs
their armes, and to carrie vs from place
to place, that we maye be the worlde
of our vocation. Beholde I saye, euery
the Mother; with an especiall be-
and pleasure, taketh her young childe
wrapped

the
the
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the

and Fortrelle of the faithfull.

toapped in swathlyng clothes; and ly-
ing in the Cradle; and beareth it in her
armes; with many kysles, untill the
Chylde be wearis, and then shee layeth
it bolone againe in the Cradle. Then
so the Angells euerie morning do lyft
vs out of our beddes, and beare vs about
all daye long in their armes, that wee
maye exercise our selues, in the worke
of our vocation; and in the euening
when we are wearie, they bring vs to
our beddes: and resteth vs with many
ing dayes, and yeaes, and in the ende
they take our soules in their armes, with
vble ioye, into *Abrahams* bolome,
wee shall beholde the chierofull
maner of *God* eternally.
thynde of seruice of Angels,
ed in that psalme of *David*,
they shall put and submytte euyl
mes, and venimous serpentes vnder
thy mens feete without any harme:
as *Asps*, *Aspatres*, *Asps* whelpes;
Cobleres, *serpents*, *dragons*: that is to
saye all sortes of *Evill*, and *heresies*,
tyngs: vpon whome good fathers in
the *Scriptures*, *Schoolmasters* in their
Academies, *pastors* in their *Churches*,

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of his Garde, to waite & attende vpon
him daye and night, that no misfortune
might betide him. But there is no com-
parison betwene this heauenly Prince
and earthly Princes; nor betwene their
garde; consisting of weak men, and
this of strong Angels: appointed to be
by our Captaine in Baptisme, to waite
and waite vpon vs both night & daye,
in water and fyre, by sea and lande: in
all our life, and at the howse of death.

Secondlie, the Angels beare and carry
godly men about in their armes. Be-
holde herein the rage and furie of the
devyll, who in euery place layeth snares
and stumbling blocks, for mennes sake,
wherby many fall, and hurt themselves,
euen vpon plaine grounde, breaking
their armes and thighes, yea, and some
tymes their neckes. The loving Lorde,
and mercifull God, therefore intending
to prevent these mischiefs: command-
eth his holy Angells, to beare vs in
their armes, and to carrie vs from place
to place, that we maye do the workes of
our vocation. Beholde I saye, euen as
the Mother: with an especiall delectation
and pleasure, cherish her young childe

wrapped

and Fortresse of the faithfull.

swapped in swathlyng clothes; and lying in the Cradle; and beareth it in her armes; with many kysles, vntill the Chylde be weario, and then shee layeth it bolone againe in the Cradle. Euen so the Angelles euerie morning do lyft vs out of our beddes, and beare vs about all daye long in their armes, that wee maye exercise our selues; in the worke of our vocation; and in the euening when we are wearie; they bring vs to our beddes; and resteth vs with many long dayes, and yeares, and in the ende carrie our soules in their armes, with incredible ioye, into *Abrahams* bolome; where wee shall beholde the cherefull countenance of God eternally.

The thyrde kinde of seruice of Angels, expessed in that psalme of *Dauid*; is that they shall put and submytte euyl beastes, and venemous serpentes vnder godly mens feete without any harmer: as *Asps*, *Aspaters*, *Asps* whelkes; *Cohatrices*; *Wormes*; *Dragons*; that is to saye all sortes of *Evill*; and heerebyng; vpon whome good fathers in theyr *Academies*; *Schoolmaisters* in their *Schools*; *Preachers* in their *Churches*;

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Examples.

and Princes in thes Realmes do tread
 & subdue. So John the Euangelist with
 his prayer and preaching strode vpon
 Cerinthus that Leopard. So was it
 vs that Cockatrice stamp'd holmes with
 the fete of Alexander Bisshope of Con-
 stantinople. So Polycarpus John the Eu-
 angelists scholler & Bisshope of Smyr-
 neus trode vpon that Dragon Marston.
 And finallye; so Constantine surmount
 the great, trode vpon, and with his right
 sword suppressed those sawadge & cruel
 Beastes; Maximianus Alexander and
 Licinius his Cosyn; when they be come
 with fyre and sword; to persecute and
 afflict the Christians.

The ser-
 vice of men
 in this way
 faire.

There serue also vnder our heavenly
 Captaine in this garrison, godly and fer-
 tuous men of euery location & calling.
 And amongst this number, Ministers
 & preachers stande in the forefront of the
 battayle; and fight against the Dragon
 that is to say, against the deuyl and his
 adherentes, who defileth his subtyll &
 idolatry, and all abominations. And
 were *Moses*, *Elijah*, *David*, & geather
 with all the Prophets & Apostles & pas-
 sors, in the Church of God, they should

and forerelle of the faithfull.

all tymes and ages : whose armes
are not carnall but spirituall, as the
Apostle sayeth. For the weapons of
our warfare are not carnall, but mightie
through God to cast downe holdes : Cas-
ting downe the imaginations, and eue-
ry high thing that is exalted agaynst the
knowledge of God, and bringeth into
captiuitie, euery thought to the obedien-
ce of Christ : What is to saye, the ar-
mes of godly Teachers, and Ministers
in the Church of God, are the wordes of
God, the holy ghost working effectually
in the word, and earnest prayer and in-
uocations. Where folowe in this armie godly
hearers of the word, who for the glorie
of God, and their owne saluation, fighte
againste the fleshe, synne, world, and de-
uill whose fight and armour are at large
described by the Apostle. My brethren be
strong in the Lord, and in the power
of his might. Put on the whole armor of
God, that ye may bee able to stande a-
gainst the insidings of the deuill. For we
wrestle not agaynste fleshe, and agaynst
blood, but agaynste principallities, against
powers that agaynste the worldly gouern-

2. Cor. 10.

1. Tim. 2.

Coloss. 3.
Ephes. 6.
1. Tim. 2.
2. Tim. 2.
3. Tim. 2.

Ephes. 6.

1. Tim. 2.
2. Tim. 2.
3. Tim. 2.
4. Tim. 2.
5. Tim. 2.

The Castell of Christians,

nours the princes of the darkenes, of this worlde, against spiritualty, & wickednes which are in highe places. For this cause take ynto you the whole armor of God that you may be able to resist in the euill day and hauing finished all things, stand faste. ¶ If thou liste to haue a shorter lesson thus he sayeth in another place. Fight thou a good: hauing faith, and a good conscience, whiche some haue put away, & as concerning faith haue made shipwracke.

1. Tim. 1.

The seruice
of women
and child-
ren in
this war-
fare.

Virus
Vinsbe-
mius in
obitu Phi-
lip Melan-
th.

Women and seely children who seeme, and are indeede moste vnsuffice, for temporall warres: fight not moste faithfully in this spirituall battell: but with their chaste and deuoute prayers, and faithfulnessesse in their vocation, giue the deuil, and his complices a sotle foyle, and ouerthrow. There are many examplis that confirme this matter, and among others that which happened of late in Germanie, both pleasantlie and com-
fortable serueth to this purpose: When the Emperour Charles the fift, and the Pope of Rome, by Campegius his des-
gate, threatned the Protestauntes with fyre and sword, and terrified them with

and fortress of the faithfull.

the multitude of Princes and peoples
that were ready to subdue them. The
learned men of Saxonic, were comman-
ded by the Prince to assemble at For-
ga, to conferre what they thought con-
uenient to yeelde vnto the papistes; for
the iniquitie of the tyme. By meanes
whereof there mette many learned men
and amongste the rest, thither came
Martin Luther, and Phillipp Melan-
chon. These men came together every
day in a Superintendents, or Teachers
house of the sayde Cittie: and in this
conference, peace was offered by the pa-
pistes, but with such harde conditions,
that a noble man sayde, the same were
payed in goldsmithes weight: so un-
just and cruel they were; for it was ap-
parent, and that they sought waies and
meanes to excommunicate & destroy frai-
dulently in tyme of peace: those men
whome they could hardly touch, in tyme
of warre.

This lyttle flocke therefore continued
the conference with prayers and sup-
plications: reposing the whole con-
fidence in the heuyn God, who in the
myriads of Angels prayeth out a waie

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The Castell of Christians,

for man better then him selfe can deuise
 or thinke. On a certaine daye after long
 deliberation. Phillippe Melancthon
 euen tyred with labor, and heauy with
 cares, rose by verpe sorrowfull & sadde:
 & went out to speake with a straunger,
 who at the gate, had knocked, and made
 inquisition for him: Some after he had
 geuen the straunger answere, and sent
 him awaye, hee hasteth to this assemble
 againe: and in his returne through a
 gallopy, he heareth lyttle Chyldren pro-
 nouncing theyr Catechisme, which mo-
 ued him to put open the Parlor doore,
 euen in his waye, to talke with those
 lyttle Babes, whose mouthes he heard
 so sweetely utter the prayse of God: for
 amongst his recreations and pastimes,
 this was the chiefe: with psalms and
 lyttle questions, to laugh with lytle
 Chyldren: and towarde them he woulde
 shewe howallies of compassion, and the
 entyre affection of a naturall Parent.
 When he came into the Parlor, he found
 there thre or fouren with theyr lyttle
 Chyldren about them. These were the
 preacher and the two Deacons wiues
 of that place: who were desirous and see-

ding

Ioach. Ca-
 merarnis de
 vita et obitu
 p. melancth.

and Fortresse of the faithfull,

ding their yong Babes. But there was
one thing, wherewithall het was then
especiallly delighted: he saue one of the
Dyacons wiues geuing her yong In-
faunt sucke; and therewithall paring
parsneppes for her Husbundes dymmer,
and thyddly hearing another of her chil-
dren recyting the Lordes Prayer, the
ten commaundementes, and the articles
of the Christian sayth.

Phillippe stode styll, and with great
admyzation and pleasure, lyttened vnto
(as he was wont) the heavenly sounde
of those sweete Chyliden, mindefull of
that saying: Out of the mouthes of
Babes and sucklings, hast thou ordained
thy praise, that thou mightest styll the
enimie, and the auenger: and therewith
all exclamed, O three vvorkes, so holie
and acceptabie vnto almightie God: So
hee lefte them, and returned vnto his
company exceeding merre and cheere-
full. Luther espying his glad some coun-
tenaunce, sayd thus vnto him, Phillippe
holue cometh it to passe that you re-
turne so ioyfull, that went out but euen
nowe so sorowfull: he answered, Let
vs bee of good comfort: for I haue seene

those

psalm, 8,
v. 3.

vt. lxxv.

psalm
v. 10.

The Callell of Christians,

those that will fight for vs, and defende vs: Lambert asked what where those stout and valiant Captaines and soldiers: Phillipp answered, the chaste women and vertuous Chyldren of godly men, whose earnest prayers I hearde right now, which God will accept with vigilante and carefull eares. For the hying and mercifull father of our Lord Jesus Christ, hath not hitherto dispised them: neither will he henceforth, as we trust stoppe his eares vnto them.

The holie scripture in many places maketh mencion of suche deuoute women and vertuous Chyldren, as of Miriam the Prophetesse & syster of Aaron, and all the women of Israell: who song prayes for theyr deliuerance out of the lande of Egypte: And in lyke manner we reade of certayne good women, that serued at the doore of the Tabernacle, who gaue theyr glasses to make a Lauer of brasle for the Lorde: Such women were Debora, and Iaell, by whome the Tyrant Sycera was overthrowne: And of lytle Chyldren our sauour saith: See that ye despise not these lytle ones: for I saye vnto you, that in heauen there

Exod. 15.

Exod. 38.

Iudg. 4.
Math. 18.

Angels

and Fortresse of the faithfull.

Angellcs alwayes; behold the face of my
Father who is in heauen. And of other
Children aduancing and extolling his
name before the scribes and Pharisees
and saying Hosanna the sonne of David,
which payte being disdaineb; by the
obstinate Iewes. Our sauour announ-
ced for them. Ready neuer. By the
mouth of babes and sucklings, thou hast
made perfect thy praise. Finally we may right well accompt
the Sunne, Moone, & Starres, the Earth,
Water, and Ayre, together with all the
workes of Gods handes; Souldiers in
this Armie and warfare: which do
not onely serue the needefull vse of man
to his greates consolation: But also
are readie at euery beck and comman-
dement of almightie God, to annoye
and destroye the wycked and vngodly.
Those thinges therefore that I haue
spoken of the Lord God of Hostes,
and of his Armie haue two uses: First
to comfort and encourage the myndes
of the godlye, in this warfare. Se-
condarilie, to terrifie, caste downe and
confounde the rebellyous and vngodly.

Math. 21


psal. 8.

In the
workes of
God seru
in this
warfare.

The vse of
this doc-
trine.

The Castell of Christians.

Therefore let vs ioyne and buyte our
 felities in faith and obedience vnto this
 heauenlie Captaine Christe, and vnto
 his chaste and pure Angels: being assur
 ed that all those who serue in this ho
 ly warfare with fayth and a good con
 science: shall obtayne an everlasting
 crowne, which our Lorde and Saviour
 Iesus hath promised. For as the victo
 rie is moste sure and certaine, throug
 the blood of the Lambe, and the worde
 of his Testament: so all those who are
 spynckled with this blood, (which thing
 is done when men beleue in Christ,
 according to his worde) shall liue
 without all doubte recarie a
 glorious and tryum
 phant victo
 rie.



and Fortresse of the faithfull.

The seuenth Chapter

wherein is declared what Armour
the Souldiours of Christ, vse in
this vvarfare,

The.7. Chap.



Haue read, that
the fyrste lesson or rule,
which a yong souldiour
is commaunded to ob-
serue is to prepare his shelde or Tar-
gette, and then his swoorde: And in shir-
mises, not that mā sustained a rebuke,
that let his swoorde fall: but his buckler:
and the reason is that menne ought to
haue fyrste and chiefe care to defende
themselues, and then, to stryke and o-
uerthrowe their aduersaries. So that
in tempoꝝ all warres armour is of two
sorte: the one to defend our selues the o-
ther to defend the meinte. Eue so in this
spirituall warrefare the worde of God
maketh often and large rehearsal, of two
sorte of armour or Artilarpe, of a Chri-

The disci-
pline of
this warre
and the
armour.

Two sorte
of armour.

B. I.

Itan

The Castell of Christians,

*Ephe. 6.
1. Tessa. 5.*

The ar-
mour ap-
pointed by
the Apo-
stle.

The girdle
of truth.

Christian man. The Prophet *David* and the Apostle *Saint Paul* seeme most diligently and of purpose, to haue handled this matter: out of whom I wyl gather so much as shalbe appertayning vnto this matter. The Apostle therefore accompteth fve wherewith saythful me defend themselves, verely a Girdle, a brest plate, Shooes, a sheelde, and an Helmet.

The gyrdle was vsed in warfare not onely to tye and girde faste the garments together, but also to defende the lower partes of mans body: for it was full of ringes, or Ruds of brasse. This girdle he calleth the *Trueth*, being the vnderstanding of true doctrine: whiche is the knowledge of the living God, and of our iustification in *Iesus Christe*. That we may therefore stande faste againste the assaultes of the deuill, we must gird our selues with *Trueth*, which is as it were an Armory of all the rest: whereof if men bee destitute, therewith loseth ignorance of God, and doubtings of his providence; whereby in a moment they fall into ruine and destruction. For we reade of *Saul*, that when he had losse this gyrdle of *Trueth*: he fell

and Fortresse of the faithfull.

sell into fearefull pations; and murdered
himselfe; and therefore David prayeth
earnestly saying, Thy worde is a lan-
terne to my feete and a light vnto my
pathes. And this gyrdle serueth also to
another ende verely, that no man should
giue ouer much vnto his owne liberty,
neither yelde himselfe to the sweete in-
timents of Sathan, and so either laye
snare for himselfe, or cherishe a deadly
sinne at home. For herof commeth
the admonition of Christ. If thy righte
eye canse thee to offend, plucke it out,
and cast it from thee: for better it is for
thee that one of thy members perish,
than that thy whole bodie should be
cast into hell. And in another place he
sayeth, Let your loynes be girted. The
Loynes in the bodie are the couples of
inferior & superior members: and therein
the beginning of vponnesse is thought
to be. To gyrd our Loynes therefore is
to be able lust, & al other vices, to decline
from euill, and to do that which is good.

The breast plate is the defense of the
breast, which beareth in the Breast
place of righteousness: that is to saie,
reconciliation with God, and the

Psa. 119.

Math. 5.

Luk. 12.

Psa. 29

The breast
plate of
Righteous-
nesse.

The Castell of Christians.

1. Tim. 1.

2. Cor. 1.

Luk. 12.

Math. 5.

The Trees
of Peace.

of a good Conscience: for both these are so coupled together, y^e one cannot be without the other, as the Apostle excellently vniteth them: Fight a good fight, hauing faith, and a good conscience, vvhich some haue put awaye, and as concerning faith, haue made shipwracke. And again our reioysing is this, The testimony of a good Conscience, that is in simplicity, and godly purenes. The matter goeth verie hardlie with vs, if our owne conscience fight against vs, & hope of reconciliation through Christ be waiting vnto vs. For then argueth byting & veration of mind; trembling & feare: wherof ensueth diffidence & distrust, & finally eternall death: wherof Christ our saviour doth admo- nish vs, That our loynes be girted about, and our lyghts burning, and that the same shold so shine before men, that they may see our good workes, and glorifie god fa- ther which is in heauen.

The thyngs of defending Armour are Shooes, which signifie our profession: or rather they direct and go- uerne our professio, that we intermeddle not with thinges that appertaine no- thing vnto vs. Neither is there any

kinde

and Fortresse of the faithfull.

kinde of temptation moze vsnall & dangerous: then when Satan our capptall enemye, byteth vs from our profession to things impertinent, and vnnecessary. Which peruerse inclination is almost naturally bredde with vs: whereof the verie Pagans seemed not to bee ignorant: whyles one of them sayde. That a great part of our tyme passeth away in doing nothing, a greater parte in doing euyl, & the greatest part in doing those things that are besides our calling. A Christian souldiour may not therfore breake his aray and order, but do the woorkes of his office & calling, and abide in that roome wherein God hath placed him. By mans fault & scripture vnderstandeth oftentimes his carnall affectiōs & desires. The meaning therefore of the Apostle is, that we should well defend & keepe them vnder: that they leade vs not captiues to terrene & earthly things, but that we may be prepared for the gospel of peace, which proclaimeth an vniuersall peace vnto both, betwene God and man, and also betwene man and man.

The sovereyn kinde of Armour, is the shield, which is sayd, and hath there

Seneca
Epist. 1.

Rom. 5.
et. 12.

The shield
of faith.

The Castell of Christians

foze that name, bicause it symelic ap-
prehendeth Gods promises in Christ, &
beateth backe all the fierie dartes of the
deuyll. For as the worldlie souldiour
holdeth his shelde, befoze his bodie, so
the spirituall warrior proposeth Gods
goodnesse and mercie: and concludeth ac-
cording to his promise, that God careth
foz his faithfull seruantes, that he re-
specteth them, and wyll defende them, as
the Prophete sayth. The Lorde wyll
blesse the righteous, and with fauor wyll
compass him as with a sheelde. And vpon
this grounde, hee comfortablie conclu-
deth in another place. The workes of his
handes are trueth and iudgement, and al
his commaundementes are faithfull con-
firmed for ever. In the dayes of Ezechi-
as, when Hierusalem was besieged, the
minde of the good King was vered, and
assaulted with many fierie dartes of the
deuyll: and he was enforced to heare the
blasphemies of Rablaces against the ly-
ving God. But hee fledde to Gods
promises uttered vnto him by the holye
Prophets: and so opposed a vndoubting
faith, against all these mightie tempta-
tions: assuring himselfe y God knoweth
his

Psa. 5.

Psa. 111.

Esa. 36.

and Fortrolle of the faithfull.

his owne shepe; and that no power shal
be able to wyng them out of his handes:
and that hee will be present with them
euert vnto the ende of the worlde.

*Iohn. 10.
Math. 1*

Wee must also haue an Helmette
to defende our selues with all: for the e-
nemie doth especiallie seeke to hytte and
hurte our heade, and therefore we must
put on a Helmette: euen the helmette of
Saluation. This is also named the Hope
of Saluation: for that as in this present
lyfe, wee receyue Gods promises, and
applie them vnto vs by faith: euen so is
hope a stedfast wayting of deliuerance
out of these worlde lie myseryes. In this
hope Saint *Paul* fought a good fyght.
And hope of eternall lyfe is the ground
of all consolations; and therefore it is
aptlie called an Helmette. Those there-
fore that come into the fielde with this
Armour, gette the victorie: and such as
are without this, syther fight not at al,
or else are easily and sone ouerthrowne:
Hope doeth exceedingly comfort vs, as
mongst the myseryes, and troubles of
this worlde, and commaundeth vs to be
of god courage: in hope of the glorie in
the lyfe to come. And as the Apostle

The Hel-
met of Sal-
uation.

1. Tes. 5.

2. Tim. 4.

Hope.

The Castell of Christians

Rom. 5.

Act. 7.

The vse
a applica-
tion of this
doctrin.

1. Iohn. 5.

sayeth: Suffereth vs not to be ashamed:
With this Helmette Saint Stephen ar-
med his heade, when hee was stoned.
And with the same were all holy Par-
tyes armed, who susteyned with inui-
cible patience, the sharpe and bitter tor-
ments, of cruell Tyrantes, hoping for
the everlasting Crowne of glory, which
God hath promised to all such as perse-
uere faithfull vnto the ende.

The profite of this doctrine consisteth
in a spiritual application. As the Shield
therefoze, doeth not onely defende the
heade, but also other partes of the body:
euen so true sayth, doeth not onely
strengthen the minde, but confirmeth
all other Christian vertues. For sayth
is ground of our Religion, and hath his
place also throughout the whole buyl-
ding: And whatsoever is not of faith is
sinne. It is the instrument whereby
saythfull men repell all the fierie dartes
of the deuyl: as the holie Apostle and
Euangelist wyrteth. This is your victo-
rie, vvhich ouercommeth the vvorlde, e-
uen your faith. So that whyles selflie
lustes and vaine pleasures do invade vs
on the one syde: and cares and cares on

the

the

the

and Fortresse of the faithfull.

the other syde, or else when the spirite of erroꝝ bloweth in our tyckle eares. All these thinges I saye, wee shall easilie auoide & withstande: if we heare Gods woꝛde often tymes, if we arme vs with sayth: And it is truelie sayde of an ancient ffather. That through faith in the daye of doome, vvee auoide many sinnes.

And these are those kindes of Armour wherewithall, we couer and defend our selues: now the Apostle specyfieth, those wherewith we offende our enemyes. And as those sortes of armour spoken of alreddie, are not of iron, and byasse, but spirituall, as Trueth, Iustice, Faith, and Hope, is euen so to vanquish the enemye, our armour is not carnall but spirituall. And of that kinde he nameth fyrste the sworde of the spirite, because the holy ghoste is working through the woꝛde. For the woꝛde of God is effectua all, and more pearcing then any two edged sworde. And againe the Gospell is the powre of saluation to euery one that beleeueth. This woꝛd our sanctoꝝ Christ vsed againste the Demill, and ouercome him. Let vs then be armed after the ex ample

Clement.
alex. lib. 5.

The ar-
mour of
Defence.

The sword
of the spi-
rit.

Heb. 4.

Rom. 1.

Math. 4.

The Castell of Christians,

ample of Christe, not onely against spirituall temptations, but also against heretickes as Maniches, Arrians and Anabaptists: who are put to flight by the worde of God. This spirituall sword must be sharpened with daylie meditations, hearing and learning of Gods worde, and must all wayes be redie and in our hande: which as an auncient Father saith, Deuideth that parte of the soule vvhich serueth affections; and mortifieth the lustes of concupiscence.

*Basil.
Mag.*

Praier,

The other Armour wherewith wee encounter and vanquish the enimie, is dayly and ardent Prayer, whereby not onelie the power of sathan, but also the cruell malice of tyrantes, is restrayned and byddled. This must therefore be added as the perfection of the rest: wherein we desyre of God that he woulde assist vs in this conspyt, and geue vs courage and victorie: according to his owne precept and promise. Call vpon me in the day of thy tribulation; I wyll heare thee, and thou shalt glorifie me. And againe: Hee shall call vpon me, and I wyll heare him, and deliuer him, and wyll shewe vnto him my saluation. So Christ in

psa. 50.

psal. 90.

that

and Fortresse of the faithfull.

that his agonie, a litle befoze hee suffer
rep his Passion, wherein hee had a ter-
rible conflicte with sinne, and Gods in-
dignation, prayeth most earnestlie, and
exhorteth his Apostles to watch & praise.
Which kinde of worshippe and seruice,
is so acceptable to God: that euen when
we beginne our Prayer, it is by and by
hearde. For so sayth the Angell: From
the beginning of thy prayers the vvorde
vvent out, and I am come to shew it vnto
thee. And, It shall come to passe that be-
fore they call vpon mee, I vvyll heare
them. Upon which sentence, two lear-
ned men commenting, haue vttered two
comfortable sentences. The one sayth
thus: God is allvvaies more desirous to
giue then man to receyue the other. God
giueth allvvaies more liberally then man
desireth, as vve may see in the penitent
theefe, vvhose prayer vvas that Christe
vould remember him vwhen he came in-
to his kingdome, and receyueth a grati-
ous aunsvvere, that he shoulde be with
him that daye in Parradise. Let man
therefore be ashamed of his sluggishnes:
seeing God wyll giue more then man
would receyue, and more pittie his
miseric,

Iob. 12.

Dan. 9.

Esa.

*Taulerns.
Hieron.*

Luke.

The Castell of Christians.

miserie , then himselſe calleth for his helpe and mercie . Hitherto haue you hearde howe the Apostle Saint *Paulo* an experte souldiour , or rather a Captaine vnder *Chriſte* , would haue the Christian man, to be appointed and armed, in this spirituall warfare.

Howe *Dauid* would haue his souldiour furnished.

Nowe let vs consider also , howe the other Captaine *Dauid* trayneth vp his yong souldiour: and after what sort hee pytcheth his Campe , and ordyeth his battayle . And we ought to be the more attentive herein : for that of his owne experience he founde , and tryed his Armour to be of prouſe , and such as coulde not be pierced. Besides that he was not onlie a *Prophete*, but also a *Prince*, and *King*, inferiour to none in tempoꝝall battayles: For his Ancient once displayed in the fielde , he neuer turned his backe, or gaue ground vnto the enemie : Hee forsaue daungers, had a present minde in perilles : hee was fierce in fight, and mercifull in victorie . And in all these thinges it was his chiefe prayse, that he fought *Bella domini*, The Lords warre. But as hee was notable that waye , so was he an Artificer (and as they say) his Craftie.

and Fortresse of the faithfull.

Craftsemaister, in spirituall warfare: wherein he susteyned so many temptations and assaultes of sathan, and so often carped away victorie through Gods assistance: that next after Job, I maye place him the seconde Captaine vnder Christes banner. And albeit there maye at the first sight, seeme to be some diuersitie betwene the holy Apostle, and him touching their Armour and weapons: Yet wee must remember the occasion thereof, to bee the sundrie sleightes and craftie policies of sathan, rather then the dissenting mindes of these spirituall warriors. For the deuyl vseth not alwayes one kind of weapon, & manner of warre: but hath his dayly deuises to inuade the faithfull: he must therfore be encountered lyke wise wth store of weapons, and varietie of armour, if we meane to gette the victorie. In olde time the blacke Wyll, and Boeue, bare the pice in battayles: but now the Conge and Pyke, are better lyked. These two Captaines therfore are no more blame worthe, in furnishing Christes seruitors with sufficiencie of Artillarie: then a temporall Prince, who opening his Armorie, wylleth

The cause
of some
dissimilitude, be-
tweene
Pauls and
Davids
 Armour.

101
102
103
104

leth his soulbours to make their choys
 of such weapons and armour, as maye
 seme fittest and commodious for theyr
 strength and abilitie. And if there bee
 any difference in theyr preceptes tou-
 ching this matter, it consisteth chiefly
 in this point. That the Apostle kindeth
 mans industrie, the Prophete calleth to
 our remembraunce Gods providencie;
 the Apostle calleth for the labour & work
 of man; the Prophete encourageth the
 same in the power of God; the Apostle
 sheweth howe the Lord bleth the tra-
 uailles of his Childre in mercy; the Pro-
 phete openeth howe God triumpheth
 over his enemies in his myghtye ma-
 iestie. And although as I sayde before the
 temptations of Sathan the begeration of
 Gods seruants, and his present aide, are
 disperfed lyke swete spice throughtout
 all the Psalmes: yet he seemeth of pur-
 pose, to haue handled this matter in one
 place; where he also numbryth two
 kinds of Armour the one defending our
 selues, the other offending the enemies.
 Of the first sorte are those whiche the
 holye ghost nameth The wings of
 God.

psal. 91.
 altho so
 dwelleth.
 25.

and Fortresse of the faithfull.

God, the worde of the Lorde, and the knowledge of his holyc name. For thus he sayth. 1. He will couer thee with his vvinges. 2. His trueth shalbe thy shield and buckler. 3. I vwill defende him because he hath knowven my name: For about the Cittie of God, where sincere doctrine is deliuered, with fruit receyued, and sacramentes rightlie administered: Gods Angels pitch their campe and builde such high walles that no Tyrant is able to scale the, or with gunnes to batter them. That Cittie is couered and shadowed by almighty God: euen as an henne hideth her chickens vnder her winges according to that saying of the Prophet. I vwill defende this Cittie. Almighty God therefore draweth the Curtaine & casteth a cloke as it were ouer this Cittie, that no stormes, tempest nor rayns shall fall vpon it: or if it so doo, it shall turne to the profite and benefit of the godly: and to the trouble and ruine of the vngodlie, as the historie of M. Aurelius Antonius, surmained the Philosopher plainly declareth. This Emperour had warres against the

The armour appointed by the Prophet Dauid.

The Lord couereth his church.

Esa. 37.

150 160
500 600
Examples
240 250 260
270 280

The Castell of Christians.

Marcomanes and Quades, which people
 are named at this day Morauians, & Sy-
 leciens: & in his armie there serued a Le-
 gion of Christians, who were of the Ile
 of Malta, where Saint Paule preached
 the gospell. This Legion dyd not onely
 serue with swoorde, but fought with
 prayer. For when many of the Horse-
 men and Horses perished for wante of
 water, this Legion toke a publique fast
 vpon them with prayer: humbly cra-
 uing at Gods hande rayne, and a happie
 ende of the warre. And immediatly
 there arose a myghtie storme and tem-
 pest: whereby God gaue both great
 store of raine to the Romane armie: and
 cast downe lyghtning and thunder-
 boltes vpon the Morauians and Quades.
 The Romane armie therfore was coue-
 red vnder Gods wings: & the other were
 terryble ouerthrowne and destroyed.
 The other sorte of Armour whereby
 the violence & force of our enimies are
 broken and beaten backe, are named in
 this Psalm. 1. Desires of God. And
 the clamours or cryes of the oppressed.
 For he saith: Because he hath loued
 mee, or desired mee, therefore vyll I de-

The de-
 sires and
 clamours
 of the op-
 pressed.

lyuer

and Fortresse of the faithfull.

lyuer him : there shall no euill come vnto thee, neither shall any plague come neere thy tabernacle. These Armouris proceede from a pure harte, and true faith, kindled by the holy ghost, through the sounde of his worde : which doe euen enforce, and after a softe compell, our heauenly Captaine, to succour and defende vs. And when he commeth out of his Chamber : hee is not vnfurnished of Armour and Artyllarie : for he hath famine, pestilence, thunderboltes, hayestones, belement blasts of winde, inundations of waters, the sounde of Trumpettes, and other infinite terrors. The Lord dyd helpe Titus Vespasianus in the besiege of Ierusalem, not onely with the sworde: but with famine and pestilence : insomuch that when Titus himselfe had taken the Cittie, and sawe the Punition, Bulwarkes, and Trenches made for their defence in the Cittie: hee was awed out with great admyzation, saying. VVe haue foughten, God assisting vs and it was he that drew the Ievves from their holdes and defences.

When Antiochus in his pride sayde that he would make Ierusalem an heap

T. Vespasian.

Antiochus

The Castell of Christians.

2 Mac, 9.

1 Sam, 6

The elee
men's
fight in
Gods cause

Ios. 10.

Sirac. 40.

Ind. 5.

Claudias
mus.

Sirac. 40.

of graues, & utterly destroye the Jewes
that belated in God: he was sodainlie
stricken with tormentes, and wringing
of intestines: insonmuch that lyfe increa-
sed in his bodie, which by little and little
rotted awaye, and annoyed the whole
armie with a poysonous odour & stinke:
and so God stryke the Philistians, with
Cmrodes and a fyre; because they
tooke the Arke of the Lorde from the
chylzen of Israell. The Marcomanes,
and Quades, as I saide befoze, were de-
stroyed with lychtning & thunderbolts.
And so the Lorde rained downe greate
haylestones from heauen, vpon the fine
kinges of the Amorites, that a great
deale moe perished that way: then with
the swoorde of the chylzen of Israell:
Hereof commeth that sentence of Sirache:
Fire, hayle, famine, death, al these are pre-
pared for vengeance. And in another
place. They fought from heauen against
them, the starres fought against Sycera.
So Theodosius the Emperour fighting
against Eugenius and Arbogastus, was
holpen with vehement blasts of wynde,
which blew mightily against the Infi-
delles. The windes are also created to
hurt.

and Fortresse of the faithfull.

hurt and to reuenge. *Pharao* with his
Horsemen and Chariots were drowned
in the red sea.

Exodus.

By the hands of those noble women,
Debora, *Iael*, and *Iudith*, hee slew those
cruell Tyrants, *Sycera* and *Holofermus*.
With Kings, and bydded those two
bloodie men, *Saul* and *Sennacherib*, were
drowne from pursuing, and besieging
god *Dauid* and *Ezechias*. With the
sounde of Trunpettes, and lyghtes of
Lampes, God scattered the great armie
of the *Madianites*: So that the saying of
Sophocles is verie true. VVhen God
punisheth, the coward vanquisheth the
hardie souldiour. And all these sortes of
armoꝝ wherewithal the wicked men are
put to flight: are named by the Prophet
Dauid, with one worde, The hande of
the Lorde. For the Lorde destroyeth his
enemies, eyther immediatlie by him
selfe: or immediatly by Angelles & men.
So the Angell of the Lorde slewe in the
Assirian Campe, one hundred, fowre
score, and fve thousande. He overthrew
Nero by ghostes and fearefull sightes.
By the handes of the Kings of Persia,
hee took *Valerianus* the Emperour, a

Examples.

Iud. 7.

The Lorde
sometime
suffereth
cowardes
so vanquish
the val-
liant.

These ar-
mour are
generally
termed the
hand of the
Lorde.

Esa. 37.

L. y cruell

The Castell of Christians.

cruell persecutour of his Churthe, and caused his skinne whyles he was a lyue to be stripped of. But *Dauid* being a man but of a meane proportion, he kyled *Goliath* of a huge and monstrous stature.

All those therefore that wyl gette the victorie in battayle, must fight with prayer and sworde. For to vse the sworde without prayer, what other thing is it but a poynt of arrogant follie? Such a man was *Ajax*, who at his going into warfare, was admonished godlie by his father, that hee shoulde feight the Gods assisting him: who answered. O father the Gods helpe cowards and dauides, but I vvyll vanquish my enemies vvith my owne hande, vvithout the aide of the Gods: But there fell vengeance vpon him, for this hautes of stomack: for hee was strycken with a frenesie, wherein he murdered him selfe. The example therefore of *Dauid* is rather to be folowed, who encountring *Goliath*, sayde: I come vnto thee in the name of the lyuing God. And in another place: Blessed be the Lord my God, vvho teacheth my handes to battaile, and my fin-

gers

Prayer and
sworde are
to be con-
iointed in
battell.

Examples.

psal. 144.

and Fortresse of the faithfull.

gers to fight: Wherein he sheweth vs to
vnderstande, that valiantnesse and co-
rage in warre, and pollicie therein, is
in the goodlie, and heauenlie gyfte. Wee
learne not onelie in holie scripture, but
in prophane wyters: that good euent
and victorie in battayle, dependeth vpon
the pleasure of almighty God, and not
in the multytude and strength of souldi-
ours. For Demostenes repeateth verie
often this sentence: That the euent of
vvarres are gouerned from aboue: And
Cyrus was wont to say vnto his souldi-
ours. You know that victory in warre is
gotten, neither vwith multitude, nor with
strength of men: but such as are assisted
by the Gods, are not by any meanes to
be resisted of the aduersarie.

Againe to fight with prayer without
the sword, is the port of cowardes,
and rash paynes, who sitte ydle at home
moumbling praiers onely and reiect o-
benarie means appointed and coman-
ded by God. Many there be also that be-
ing verie sole hardie obiect themselves,
without defence into perills: againste
whome that saying of Saint Augustine
is to be remembred. All thinges ought to

Zenoph.
in pedia
Cyr.

Armoar
not to be
refused.

August.

and Fortresse of the faithfull.

August.

Howe men
temp God
rather then
trust in
him.

Eternall
meanes
and instru-
ments are
by no
meanes to
be contem-
ned.

Iud. 6

Examples.

Dan. 3.

be done which may godly, by wisdom
be practised to auoide perilles: yea, euen
when God is most assuredly on our sides.
And againe: If thou doo not decline
daungers, as much as lyeth in thy power:
thou doest rather tempte, then trust in
God. Let these things I saye, admonish
vs to auoide snares and perilles, with
good counsaile, consonaunt to Gods holy
will: and let vs take god heede that we
adventure not our selues vnadvisedlye,
to thraldome and miserie.

In tyme of warre therefore let vs
hyppite and lynke together prayer and
sworde: In tyme of Pestilence, let vs
call on God, and vse preseruatiues and
curatiues: let vs not without vrgent oc-
casion go into infected places: He that
loueth daunger, shall perish therein. For
although Gedeon had a commaundement
of God: to pull downe the Alter of Baall,
and to cutte downe the Croue might be
to the same: Yet to auoide daunger
which might aryse in the daye tyme vn-
to him, being but one: hee took vnto him
tenne of his seruantes, and executed
that commaundement in the night sea-
son. And Daniel dyd not breake the
kinges

hinges commaundement mallapartlie,
in the myddle of the streete: but went
into his Chamber and prayed: Tobias
buried the dead bodies, not in the daye,
but in the night season: And so *Exechias*
albeit he receyved a comfortable answer
of his recoverie: yet notwithstanding,
the Prophete *Esaie* commaundeth him to
laye a figge leafe vnto his soze.

Tob. 1.

Esa. 28.

Our Lorde and fauour being able
without any externall meane to cure all
diseases and defectes: Yet hee sighing
and growning, cast by his eyes towarde
heauen; and touched the tongue of the
donne. And in that great storme wher
in *Saint Paul* and his company in their
voyage to Rome: when an Angell had
assured him of his life, and all those that
were with him: yet when the Harry
ners were about to flee out of the shippe,
and in a lyttle boate to rowe vnto the
shoare: *Saint Paul* cryeth out and sayth,
Vlesse these men abyde in the shippe,
you can not be safe. These examples
ought to be set befoze our eyes, whereby
we may be moued in case of necessitie to
comioyne prayer with lawfull meanes,
that wee maye auoyde and withstande

Mark. 7.


Act. 27.

P/4.144.


perylles and daungers. Let vs then
 gyve our weapons about vs, but let vs
 praye to almightie God to direct our
 handes and fingers: let vs also flye vnto
 those for succour, that can with theyr
 woꝛde and dede vnder God relieue vs:
 as many pressed with persecution vnder
 Licinius, fledde to Constantine for helpe.
 Let vs in the tyme of plague and pesti-
 lence, call vpon the sonne of God, the
 true and perfyte Whisition: and there-
 withall seeke the counsaile of the lear-
 ned, godlie, and honest Whisition; and
 yet notwithstanding, all our trust
 and confidence ought to be onely
 settled and reposed, in the
 luying God.



and Fortresse of the faithfull.

 **The eyght Chapter**
declareth, that those onely who serue in
this warrefaire, vnder Christs banner,
are victors, and conquerors.

The eyght Chapter.

 **He holy ghoste**
in the fozenamed Psalm
affirmeth that those men
only may freely and safe-
ly, without feare or shame, haue access,
vnto this heauenly Capitayne: VWho
dwell in the secret of the moste high, and
abide in the shadowe of the almighty:
That is to saye that haue a roome or
place in the house of God and Church
of Christe. Out of which station and
place no man may without perill of his
own life depart, or haue any conference
with the enemy. But he must harken to
the worde and commaundement of his
Capitayne onely, hee muste knowe his
name he must perfectly knowe the bad-

1 sa 21.0

Who those
be that ob-
taine this
tope.

The Castell of Christians.

The Lord
defendeth
the faithful
man an all
that he
hath.

Exod. 9.

psa. 36.

ges and tokens giuen out by his Cap-
taine, to discerie the enimie: He ought to
haue recourse to this his master in all
distresse: and in the name of his sonne
Christe to craue remission and forgiue-
nesse of sinnes, to haue constant faith,
and firme hope in him alone, which suf-
fereth not a man to be ashamed neither
to come to confusion. To suche a man
and to no other sayth the holy ghost that
this victorie and conquest apperteyneth:
because hee is shadowed vnder Gods
winges, so that no euill can come nigh
him neither touch his house, his family,
his cattell, nor his ground, as *Moyse* to
mans great comfort writeth after this
maner. And the haile sinote throughout
the Land of *Egipt* al that was in the feild,
both man and beasts: also the haile sinote
all the herbes of feelde, and brake to pec-
ces al the trees of the feelde. Onely in the
Lande of *Goshen*, (where the children
of *Israell* were) was no hayle: Wherevnto
consenteth *Dauid* saying, The Lorde
saueth both man and beast.

Surely the Children of *Israell* and al
that is theirs: that is to say the true and
liuely members of Christ, with all their
godes,

The Castell of Christians,

gods, are vnder the wings of the Lord, in the custodie and Tutelle of his Angels, in whose hands they are borne: whiles they walke in Gods wayes, and do the woorkes of their vocation: Which addition is especially to bee remembred: For there are manie in the shadowe of the Church, that pollute themselves against their conscience with many grieuous offences and busie themselves in other mens matters, and presumptuously obiect themselves againste great dangers, tempting almightie God. But these men keepe not the heavenly discipline of this warrefare, albeit outwardly they make a shewe that they be souldiers vnder this Capitayne: King *Osi*as contrary to his vocatioⁿ went into the Church to offer sacrifice, he was not couered vnder Gods wings, but striken with an incurable Leprosie. The sonnes of *Aaron* were not kept by the Angels, but in the sight of the Lord were killed, for laying straunge fyre vpon the Altar, so *Chore*, *Dathan* and *Abiron* were swallowed vp quicke into the earth. *Ab*-solon walking in his owne wayes, was miserablie hanged by the hayre.

This

**A spirituall
application**

We may
not busie
our selues
in those
matters
which ap-
perceyne
not vnto
vs.

Examples.
2. *PARA. 16.*

Numb. 16.

2. *SA. 18.*

The Castell of Christians.

Eaery
men ought
to keepe
his place
in this
battell.

The godly
often times
beholde the
falle of the
wicked.

This victorie therefore properlie ap-
pertayneth vnto those who abide vnder
Gods winges, walke in his wayes, doo
the woorkes of their vocation in true re-
pentaunce and sayth, are content with
their estate, which they labour to adorne
and bewittie and auoyde sinnes of pre-
sumption & against the conscience. Such
men are not only partakers of this glo-
rious victorie; but also see oftentimes
the fall of those Tyrantes, that with
sworde and fyre persecuted them for the
profession of the gospel: So *Noka* saue
the wycked men in the firste age drow-
ned with the flode: who had long mo-
cked and laughed him to scorn. *Loth*
saue the fearfull destruction of *Sodom*.
The chyldren of *Israel* with their owne
eyes, behelde the army of *Pharao*, drow-
ned in the red sea. *Dauid* saue the destruc-
tion of *Saul* and of many other his eni-
mies, so *Mardocheus* behelde *Hamon*, &
Iohn the Euangliste *Cernisbus* the here-
ticke. Many godly Christians saue the
destruction of that bloodye Tyrante
Maxentius. *Didimus* Bishoppe of
Alexandria, saue in his dreame the death
of *Julian* the Reneger: *Alexander* Bis-
shoppe

and Fortresse of the faithfull.

shop of Constantinople, with many other
faithfull men, saw howe Arius & damp-
ned heretique perished terribly, but wo-
thily. And examples in all tymes and a-
ges plainly verifie that saying of *David*.
Doubtles with thy eies thou shalt behold
and see the reward of the wicked. This
is verilye no small comfort that the ho-
lie ghost, doeth succour and releene, all
such as are oppressed, for the profession
of the gospel. And that we who are op-
pressed of tyrantes, shall see in this life
theyr ruine and fall: or if that come not
alwayes to passe in this worlde: yet
without all doubt, wee shall see their
eternall obiectiō and condemnation;
which farre passeth all worldey paine
and punishment. For there can bee no
conuenient proportion, or comparison
betweene thinges finite, and infinite,
temporall and eternall.

But heere ariseth a question, and a
great scruple, in mennes mindes, howe
this promise of the holy ghoste can bee
trues: That no euill shall come nigh the
godly, nor his familie: but that they
shalbe shadowed, vnder Gods winges,
and kept by his holy Angels. For both

psa. 91. -

In obiecti-
on, howe
both God
preserue
his chosen:
seeing we
see them
dayly
murdered.

many

The Castell of Christians.

Examples.

many examples in the holpe scripture and dayly experience teacheth: that the most excellent lyghtes, and members of Chyistes church, are first and most commonlie taken away with swoorde, fyre, pestilence, and other plagues and mischiefes. *Abell* dwelling vnder the shadowe of the highest, beleeuing in Chyist and walking in his wayes: was murdered of his wicked, and vnnaturall brother *Caine*. *Ioseph* from his chyldhode, fearing the Lorde, and doing the worke of his vocation, is solde by his brethren into Egypte, & was there without cause imprisoned. *Esaie* the Prophet in whome was many excellent gyftes, toherewithall he gouerned the Church, was cutte in two peeces by the tyrant *Manasses*. *Apries* king of Egypt, caused *Ieremy* to be stoned to death. *Herode* cutte of *Iohn Baptist* heade: then whom there was no greater amongst & sonnes of women. *Nero* caused *Saint Paule* to be crucified. And the cruell tyrannie of *Diocletian*, *Maximanus*, and *Maximinus*, murdered in one moneth, seuentene thousand Christians, bicause they would not offer sacrifice, to the Idolles of the Panims.

and Fortresse of the faithfull.

Panims. Nowe when carnall reason considereth these, & such lyke examples, it begetteth to doubt of Gods prouidence, & of his promises touching mans protection and defence: wherof I speake somewhat, in my Booke intytuled, The armour of prooffe: But because it is verie pertinent to this tractation, I wyl handle the matter moze perticularlie, & largelie in this place.

If (say they) God doth protect and defend his seruauntes vnder his winges, and keepeth them by his holy Angelles: why then are there many thousandes, of those that serue God sincerely, and call vpon him earnestly, either murdered cruelly, or spoiled miserablie, or drawne into heauie bondage, vwhere they serue barbarous & godles people painefully. And heare I haue godd occasion to speak generally, of the causes of persecutions, against the Church of God: but I will keepe my self within compas, & deduce my Reader to y consideration of those things, which are most needful for these troublefom times. I wyl first speake of y certainty of Gods promises whiche are in the obiection injured and weakened. I say therefore that

Answer
to the ob-
iection.

The Castell of Christians.

Howe
Gods pro-
mises are
to be un-
der stood.

that these promises of God made to his Church are not therefore frustrate because throughout all times, some members thereof perishe . For the body of the Church is preserved and shall continue vntill the ende of the worlde although some botwghes and Braunches be cut of: and albeit some of the souldiers of this armie fall with sword, (as oftentimes it cometh to passe that both the godly and vngodly perish together) yet other souldiers by and by succede in their places who fight manfully for the laue and for the congregations . This heauenly capitaine , the sonne of God, shall alwayes haue a strong army , although the number be sometime more sometime lesse . No infernall power shall preuaile against this whole armie wher in if peraduenture there bee some , as fearfull as hayres, or hartes: yet the capitaine hath the hart of a Lion , and is therefore called the Lion of the tribe of Iuda . And if he doe not saue his armie, by those meanes which humaine reason deuiseeth and liketh , or at such tyme as we desire , or by those noble men , who wee suppose to be wise & strong ynough

and Fortresse of the faithfull.

for such a matter. This therefore com-
meth to passe that men may understand,
euen by vs & experience, that the church
is not defended by mans strength, but
by the liuing God, according to that sen-
tence, Leaste you should say our handes
haue donne it.

Secondarely we ought to knowe, that
vnto Gods promise, of temporall ble-
ssings, there is alwayes annexed a con-
dition, or an exception, of temporall af-
liction: which is a companion, or way-
ting seruant vnto the milytant Church.
For assuredly, there are three thinges,
that are linked together, in a true Chri-
stian, one Faith, Confession, and Perse-
cution. He that will follow me, let him
take vpp his crosse, that is, let him per-
seuer vnto the ende, in sayth hope and
patience. The world and deuill do hate
those most vehementlye, that followe
Christ: but in the myddle of theyr tor-
mentes, their sayth is so kindled, and
their strength and patience confirmed,
by the holie ghost: that the hottest flames
of fire make them shrinke no more, then
if they were beaten with a scether. Ma-
ny of vs haue seene with our eyes, and

Psalm. 44.

Gods pro-
mises of
temporall
things
include a
condition.

The Castell of Christians,

those that haue not seene, maye reade in
the booke of Martyrs: of the constancie
and patience, of Christs seruantes,
in the flames of fyre, so strangle, and
aboue all humane strength, that they
wearyed and appaled the cruell tormen-
tors. For when some of them intyed,
stode still, whyles their handes bur-
ned in the fyre: and othersome lynked
faste in the chaine, and the fyre feeding
and consuming theyr bodies, casting
vppe their handes, and eyes towards
Heauen, and neuer struglyng: what
doeth it shew: but eyther a sencelesse
of payne, or an heauenly gyfte of tol-
lerancie, and patience. Peruse that
notable storie of the mother and her se-
uen Donnes, suffering Martyrdome,
and you shall see that Antiochus was
ouercome, ashamed and wearyed,
with tormenting: whyles the seruantes
of GOD, ouercame, rejoyced, and endu-
red. The Hystorie as it is memo-
rable, so is it confirmed by experience
in this our age, whyles many weak
Women, with more then manly sto-
mackes, endured wyllinglie and cheere-
fullie greate paynes, and tormentes,

wherein

2. Mac 7.

and Fortresse of the faithfull.

wherein that speech of our saviour Christ
is verified: My power is made perfecte
through weaknes.

This mightie operation, of the ho-
lye ghoste in the deathes, and sufferings
of his Saintes: is one of the undoub-
ted testimonies, which the auncient Fa-
thers haue bled, as an euident demon-
stration, to proue the certainty of Chri-
stian Religion: in that the holy ghost
is giuen into menies hartes, to breede,
and kindle diuine flames of consolati-
on, which can not bee quenched with
the mightye floodes of Persecution,
whereof the Apostle speaketh: You
haue receyued the spirit of adoption of
sonnes, vvhetherby vve call *Abba* Father,
this spirit giueth testimony vnto our
spirit, that vvee are the sonnes of God.
These things we finde true indeede, in
dolours and paines, when we heare the
sounde of the gospell, wherein the sonne
of God, sheweth vnto vs the will of his
Father, confirmeth our assent and per-
suasion, and also powreth the holy spi-
rit into our hartes, whereby we feele
and taste an heavenly ioye, rest in peace,
dye not from God but lyke sonnes call

2. Cor. 12.

An euident
proue of
the certaintie
of Christi-
an Reli-
gion.

Rom. 8.

The Castell of Christians.

upon him in our distresse. Surely this stoutnesse of minde, in men, whereby they triumphe, even in death, is an evident testimonie, that they are the children of God.

Sometime also the Lorde sheweth his helping hande in the extreame neede and distresse of his seruants. For moost miraculously he deliuered the three children in the fiery fornaice, Daniel in the lions denne, and peter out of Prison. Wee reade also of a Bisshoppe in the Citie Nilopolis, named was one Chereimon: who being dyuen into exyle, and banishment, with a great company of the Christians: was not able with his Wyfe to goe any farther, by reason of their olde age: and therefore in the sight of the multitude, hee and his wife were taken vp into Heauen. So that the honour and glorie of the Church, then especiallie appeareth, and shyneth eyther when men with invincible courage, doo without murmuring, and payre, tellerate most painful tormentes, or are at the last miraculously deliuered.

In these matters therefore we must open

Phil. Melanct. in
valerian.
Eusebius
lib. 6.
cap. 34.
Sircæ an-
num dis-
um. 260.

How God

and Fortresse of the faithfull.

open not the eyes of Reason, but of
Faith, not the sense of the flesh, but of
Gods Spirit is to be considered. I
graunt that it is a ioyfull spectacle to
the deuill, to beholde. A bell murdered,
An afflicted, Daniel cast into the Ly-
ons, and Stephen stoned. But I saue,
the victorie thereof is more acceptable to
God. VVho witnesseth that the death
of his Saintes is precious in his syght:
But not in respect of the payme, but of
the event. Both God and deuill be-
holde the tormentes of the godlie, but
with diuerse affects and counsailes.
For God permitte his Saintes to be
afflicted of his meere goodnesse, but the
deuill despyeth it in malice: God to
exalt them, the deuill to confounde
them: God as a Father, the deuill as
a tyrant and hypocrite. God doeth it
for the glorie of Saintes, the deuill
for their ignominie. Of these causes
Saint Augustine saith thus. Every
vicked person hath wyll to hurt
himselfe, but power by Gods dispensa-
tion only. He is permitted to preynt
against some, to punish them, against
others to proue them, and against other

and deuill
beholde the
deathes
of the god-
ly but dis-
uerflye.

Dei. 21

Augusti.

The Castell of Christians.

Some to crowne them. Strangers were
permytted to punishe the Chyldren of
Israell, because they had offended a-
gainst God. The dyuell was permyt-
ted to proue and trye Job, but him selfe
was confounded. Persecutours afflic-
ted holy Martyrs, but to their croone
and victorie. The holie wyrmes and
Martyrs of God, therefore are more
happie in their tormentes, then mygh-
ty Princes in their pleasures, for as
Saint Augustin beareth witnesse. Men
of this worlde are happy vnhappie.
But Martyrs are vnhappy happie: they
were vnhappie temporally, but happie
eternally. This enent of Martyrs is
paynted out in a swete similitude by
the Psalmist. They that sowe in teares
shall reape in ioye. They went weeping,
and caried precious seede, but they
shall reape with ioye, and bring their
sheaves. For the holie Martyrs can
not their eyes onlie vpon the tyme of
sowing, and vpon the paynfull labour,
who seeketh to overflowe the Church
with streames and floodes of blood, but
vpon the ioyfull tyme of Harvest, whiche
as they shalbe conformed, and made

psa. 126.

like

like

and Fortresse of the faithfull.

like the glorious bodie, of our saviour
Jesus Christ.

God would haue vs therefore, to bee
constant in faith and hope, and to haue
all our confidence reposed in the omni-
potencie of the eternall maiesty: who is
able in every moment, to remouen
way his crosse from vs: whiche not
with standing he doeth not commonly,
vntill we be sufficiently chastised, and
turned vnto him by true repentance.
For as the tryer of mettayles, taketh
not his golde, out of the furnace, before
it be perfectly purified and censed: e-
uen so God doeth not deliuer vs from
temptation, before wee bee thoroughly
tryed and confirmed: Wherefore let
vs depende vpon almightie God, who
can and will deliuer vs if not corpo-
rally, yet spiritually, if not our body
yet our soule. For it was the same God
that deliuered the three children out of
the fierie fornace: and suffered the Ma-
cchabees to bee consumed with fyre. They
sing in the fyre and these dye, and yet
hee was the same God of them both. He
deliuered them to confound the Idolles
of Babylon: and suffered y other to perish

Dan. 3.

2. Mach. 7

The Castell of Christians,

Aug. in.
Psal. 33.

in their bodies, that the paine and damnation of their persecutions might be the greater. It cometh to passe also sometyne, that the godly and ungodly suffer in this worlde together, but for diuerse respects and endes. They in the destruction of their bodies be in a momente and speedily lay aside the uncleannesse of their flesh, and are so brought to everlasting peace and rest: but the other be then but begonne to feele fearfull and endles torments of body and minde. And that saying of David hath place herein. In the hande of the Lord, there is a cuppe, and the wine is redde in it: it is full myxt, and he powreth out of the same: As for the dregges thereof: all the vngodlye of the earth, shall drynke of them, and sucke them out.

Psal. 75.

When therfore we stande in some perilles, lyke braunches to be cutte of the body of the tre, or lyke balliant souldiers, to fall in the forefront of this battell: let vs comforte our selues, with the consideration of these things. Let vs be assured, that God can deliuer vs if he will: but if he will not it is so great

and

and Fortresse of the faithfull,

and weighty causes, and the same tending to our owne best profite. For hee eyther closeth our eyes with good King *Iosias*, that we should not behold the woollull estate of our countrey and Church which shall ensue: or else he taketh vs awaye, in our best tyme, least malice and wickednesse should alter our hearts, and in the meane tyme hee maketh vs worthy vesselles, to testifie his honour and glorie, even before most cruell tyrantes: and ryddeth vs forthlie out of tempoꝝ all miserie, to the ende we maye speedelie passe into endlesse felicitie.

And if we geue our lyues vnto death, for these thinges, as the matter is most excellent and laudable: so is it not so terribble and fearefull to the mortified and spirituall man, as flesh and blode woulde make vs beleue. For if the Heathen soldiers, do abyde a long and sharpe warfare, rather to defende their owne countrey, or to enlarge their dominions: shall we be like to pull the pykes, to the ende we maye keepe our faith, and possesse those dominions that are most excellent and endlesse. *Codrus* king of Athens, under stood by an

acte,

Dan. 3.
Why God
taketh
away his
seruants
oftentimes
with death.

Death not
so terrible
to the mort
tified man

Iust. lib. 2.

Codrus.

The Castell of Christians,

M. Curtius.
Leuius.
lib. 7.

Sopirus.

Iust. lib. 2.

Iob. 13.

racle, that if hee were preserved, his Countrey shoulde perishe, hee therefore purposely procured his owne death: and shall we sticke to giue our lynes for our heauenlie Jerusalem. That noble Roman Marcus Curtius, cast him selfe headlong into a bothomles lake, for his Cittie and Countrey: and shall we feare imprisonment, and dangers temporal, that we maye possesse Wallaces and liberties eternall. Shall Zopirus the Persian, cause his seruants to whippe him, to cutte off his nose, his eares, and lippes, and that in coming to Babylon, he myght the more speedily obtaine credite of them, to haue some authoritie, wherby hee might betraye, and yelde the Cittie, otherwyle inuisible, vnto his Patister King Cyrus: and shall Christians laynt with lyke tormentes, to purchase not for others, but to retayne and keepe that Cittie alreadye prouided for them by Christe.

Durle these thinges made Iob to exclaime. Albet he kyll mee, yet wyll I trust in him. And the Apostles departed from the counsaile reioysing, that they were counted woorthy to suffer rebuke for the name

and Fortresse of the faithfull.

name of Iesus. And Saint Paule testified by Agabus the Prophet, of the calamities and miseries which he should suffer at Ierusalem, and his case much bewailed by the Brethren, answered: VVhat doo you weeping, and vexing my harte? for I am not onely ready to be bounde, but also to suffer death for the name of the Lorde Iesus. So spake Ignatius in like case. I am ready to abide the fire, beastes, sword, and crosse: so that I may see Christ my Saviour, who dyed for me. And againe: Let all paines and tormentes most exquisitely deuised, by the diuell himselfe, be executed vpon me alone, so that I may haue the fellowship of Iesus Christ.

Finallye, the blessed and happye exchange of temporall paine, into euerlasting ioye, which the godlie shall possesse in the worlde to come, ought to make them, abide these short afflictions manfully, whereof wee haue an eident example in the ritche man, and Lazarus. Abraham sayde to the ritche man, Soone remember that thou hast receyued vncle in thy life, and Lazarus woe. But now he is in ioye, and thou

Act. 21.

Act. 21.

Ignatius ad
Tarsencen.

The happy
exchange,
which the
godly
make.

20. 23
Luk. 16.

4. 10. 12

The Castell of Christians

Iob. 16.

art in tormentes. Our sauour Christ
also sayeth to his Apostles. You shall
weepe and lament, but the world shall
reioyce. You shall be full of sorrow, but
your sorrowe shall be turned into ioye.
VWhen a woman traueleth, shes hath
paine, bicause hir howre is come: but
vwhen she is deliuered, she remembereth
not hir paine, bicause a man chyld is
borne into the world. And you now
shall haue sorrowe: but I will see you
again, and your hart shall reioyce, and
your ioye shall no man take away from
you. Although there are no greater
paynes, then in Childbirth, yet after
deliuerance, the mother for ioye of
hir Chylde, forgetteth all. Even so the
goble in this world, albe inueterfull
to tormentes, but after they haue passed
this tye, they neuer thinke of any more
sorowes: by meanes of that unpeak-
able ioye of Deauen. Whiche as yet
the eye hath not seene, the eare hath not
hearde, neither hath it entered into the
harte of man. For our light affliction
vvhich is but for a time, causeth vnto vs
a farre more excellent, and an eternal
waight of glorie. Whereof the Apostle
saynt

Esa. 65.

2 Cor. 4.

and Fortresse of the faithfull.

Saint Peter sayeth thus: VVe are regenerate to an inheritance immortall, and vndefiled, and that fadeth not away, reserved in heauen for you. The man of God nameth the celestiall inheritance immortall, because it neuer fieseth nor vanish away, as the ioyes of this world do. Whether they be honour or riches, or power, or friendshippe, all these perish and decay: he calleth it vndefiled, because it is free of all sorrome, heat, and sinne: it is pure, sincere, and permanent, he sayth also, that it fadeth not away, because there is no fulnesse nor weariness of it. These ioyes are in a vision expressed more largely in the Revelation. And after these, I beheld and loe, a great multitude which no man could number, &c. stood clothed, with long white robes and palmes in their hands. These are they which come out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe: Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will

dwell

1. Pet. 1.

The word of the godly most excellent and

and the word of the godly most excellent and

The Castell of Christians,

dwelt among them. They shall hunger no more, nor thirst any more, neither shall the Sunne light on them, nor any heate. For the Lambe which is in the middle of the throne, shall governe them, and shall leade them vnto the liuely fountaines of vyater, and God shall wipe away all teares from their eyes. These things enforced saynt Paul to saye: I desire to be loosed, and to be with Christ, and Christ is vnto me both in life, and death, an advantage. This you see for what causes God suffereth some perticuler souldiers in this spirituall warresfare to fall in the forefront of the armie: and yet keepeth his mayne battaile without disorder or discomforture: and therewithall what causes ought to moue & aminate these witnessnes, and partirs to perseuer and endure most valiantlie.

Nowe although God suffereth some of his seruants, to perishe and fall in this conflict: yet his promises remaine sure and inuiolable toward the whole Church, which abideth much lyke vnto the body of Christ: or mayne battel, firme and constante, although some branches

and

Gods
mpard
mayne bat-
tyle al-
wayes con-
tinueth.

Phil. i.

and Fortrefe of the Faithfull.

and members be cutte of and decay. And yet those that fall and perish, do procure great profit, and commodity to them that suruiue in this warrefare, and battell, whereof *Theodore*, writeth excellently as followeth. As *Moses* saith in times passe the bush receiued with fyre, and yet not consumed: euen so the cruel, torment, and executions of Chyristians, by Tyrantes did not consume them, but rather: as we see it come to passe, when men cutte downe woode, more twigges and braunches budde and spring from the roote, then were the boughes that were lopped downe: euen so when many were murdered for the profession of the gospel, more came into the Church: for the bloode of those martyres dyd as it were water, the young and tender plants in the Church of God. It is truly therefore sayde of *Saint Ambrose*. A marty, both not suffer for himselfe onely but for other. He suffereth for himselfe to obtayne a Crowne, so others for theyr example; for himselfe to purchase rest, so others to procure them comforte.

And that Chyriste assisteth, and deliue-

reth

John 13
To the
Church

Theodore
reth,

John 13

John 13

John 13

John 13

The Castell of Christians.

Testimo-
nies of
Scriptures.

Isaiah 46.

Isa. 46.

Math.

Ioh. 14

Ioh. 10.

both his Church, in perillies and daun-
gers, and will conserue the same; un-
till the ende of the worlde: wee are not
onely taught by many promises in the
scripture, but also assured and confir-
med by examples throughout all times
and ages. Heare ye mee (sayth God, by
the mouth of his Prophet) O house of
Iacob, and all that remaine of the house
of Israel: vvhich are borne of mee from
the vvoine, and brought vp of me, from
the byrth. Therefore vnto olde age, I the
same, euen I vwill beare you, vntill the
horre haire: I have made you, I will also
beare you; and I vwill carie you, and I
vwill deliuer you. Christ him selfe both
not ouerle promise that he wyl be with
vs vntill the ende of the vvorlde: but
also that he and his Father vvyll come
and dwell vwith vs. And in another
hee speaketh of his sheepe most comfo-
table. There shall none be able to pull
them out of my hande. In the which
wordes hee signifieth, that hee wyl not
be an ydle gaser, or looker vpon vs: for
although worlde and deuyl bende their
power to displace the Church, and to
disturbe Common wealthes: that con-
fusion

and Fortresse of the faithfull,

passions and *Abissine* mighte followe:
But the soune of God holdeth as it were
in his handes that little flocke whiche
calleth vpon him: hee repelleth the
rage of Sathan, hee putteth him to
fright, and wyll at the last inclose him
in the huge and horrible prison of hell
eternall.

Examples also throughout the whole
scripture doe ratifie as it were, and
confirm with perpetuall testimonies:
that God deliuereth his Church out of
all perilles and daungers. But especia-
lly; that memoizable Historie of the
people of Israell, rydde from thraldome
& bondage in the Lande of Egypt, year-
lie painteth out the same: and is of all
other Histories, from the beginning of
the worlde, vnto the ende thereof most
notable, the misterie of our redemption
alwayes excepted. For it is an Image
and lincked picture of all ages, full of
strange wonders: which wytnesse,
and preache vnto all posterities, that
God exerciseth his Church with ma-
ny calamities, and in the ende with-
out mannes helpe, deliuereth the same.
Howe horrible a thing is it in this com-

Examples.

The deli-
uerance
of the peo-
ple of Is-
raell, a per-
petuall
image of
the church.

The Cassell of Christians.

pany of Israelites, bearing the name of the Church of God, and fasting sensible his myghtie working in mercie with them: that many of the Princes & nobylitie are punished, and the whole multitude so often chastised, vntyll all those were almost consumed, that came out of the Lande of Egypt. Yet some small remnaunt of the people, were preserued, that reuerentlie remembred Gods wonders, and kepte his commandementes with all theyr hartes. They had *Manna* and *Anales*, given vnto them, and the stonie rocke stricken with the rodde of *Mosier*, gaue out large streames of water. The whole armie was couered with a clowde in the daye tyme, and was guyded with a pyller of fyre in the night season: in these battayles God shewed manifest signes of his presence. And to conclude, the glozy of this people was moze excellent, in the wyldernesse: then at any tyme after in the fruitsfull Lande of Canaan. But it woulde bee too tedious a matter to prosecute all synccumstances particularly: I wyll therfore adde one onely example, wherein we maye clereely beholde as it were

and Fortresse of the faithfull.

were in a glasse, Gods maruaylous re-
gement, and relce of his Church.

There is scarcclie to be founde, any
maruaylous Reuelation, then
that which was exhibited to *Moyse*.
Exod. 33. Where he is called for to come
and speake with God: and it is sayde in
that place. That God communed vvith
Moyse face to face: as one friende is
vvooyn to talke vvith another. In the
vvhich communication, *Moyse* first de-
sireth of God, that hee woulde bee a go-
uernour and Captaine ouer that people,
vnto whome hee had ginen his worde
and promise. For dayly experiente had
sufficiētly taught him, that it was to
busse & harde a matter for him to guide,
and dyed so wylfull and stubbozne a
multytude: whome he saue for their I-
dolatrous inclynation, to sustaine from
tyme to tyme, greuous punishmentes:
and yet immediatly, to inclyne to theyr
former wickednesse againe. He saue
the intollerable daungers, hanging ou-
er the Church: and that in a moment
pure doctrine, and sincere seruing of
God, was depraued with mans carnall
opinions. He therefore feared least in

A reuelation exhibi-
ted to
Moyse
touching
the estate
of Christs
church.

Exod. 33.

The care
and cure of
Moyse.

P. V

that

The Castell of Christians,

that company, the right reuerence of God woulde be forgotten: and that the Church woulde be subuerted, especiallie for that hee had hearde, Gods terrible threates against the people.

Howe
Moses
comforted
himselfe.

And thus inuising with him selfe of the remnaunts of this Church: he coulde finde nothing wherewithall he might be stayed and comforted: but those promises onelie giuen to the people of Israel concerning Christe the Messiah and saviour. And so; that he perceyued well that no Regyment can be happie without God, Hee sayde: Vnlesse thou O Lord doo go before vs, bring vs not out of this place. And afterwarde desiring to see Gods glorie, to this God and thereth. Thou canst not see my face, for there shal no man see me an liue: but behold there is a place by me, where thou shalt stande vpon the rocke. And whyle my glory passeth by, I wyll put thee in a cleft of the rocke, and wyll couer thee with my hand vvhyles I passe by. After I wyll take away mine hande, and thou shalt see my back parts: but my face shall not be seene.

Exod 33.

The re:
questes of
Moses
and Gods
answer.

The spiri-

This is a harde, and obscure history,
which

which although I cannot open a handle according to the worthynesse thereof: and if I coulde, this place doeth not requyre it: yet I wyll bryefely touch it, for it comprehendeth most graine, & comfortable consolation, concerning the church of Christ, which this scripture testifieth to bee covered in this worlde, with the hand of God, and that it shalbe glorified here after. And herein I folow the plaine and vsuall exposition, which is. That *Moses* beseecheth God to open and reueale vnto him the ende of that people, which was then the Church of GOD. Wherevnto God answereth: That he vwill not haue his face seene, vvhich is that he vwill not haue his secreete counsailes knowne, before the ende of the Church consummate and perfitted: But he sheweth his backe parts: VVhich is that in the ende, vve shall see his glorie. In the meane season, the people lyeth hydde, in the clefts of the rocke, that is in this present Church, which is often tymes persecuted with persecution. But it standeth vpon the Rocke Christ, and is covered with the hande of God whyles he passed, that is, vntyll the Church bee consum-

mate / inter-
pretation,
of the hi-
storie.

The Castell of Christians,

The pas-
sage of
God,

mate and finished. Wherein God signifieth that he passeth by at all tymes in this woꝝlde in the which passage he gathereth his Church, wherein both him selfe is glorified, and the same by him also glorified in the life to come. And that this his Church, is governed not by mans counsaile, and pollycie, but by the voyce and sounde of his woꝝde giuen from Heauen: and that it is defended not with the strength of carnall man, but with the onelie hande of the liuing God.

A picture
of the
cleere sight
and know-
ledge of
God.

So this text both propose vnto vs, a pleasaunt picture, of Christes Church: beydes the consideration of a greate point of doctrine, of the sight and persite knowledge of God, whereby Gods face is scene. As our sauiour answered Phillippe, desyring to haue the heauenlie Father shewed vnto him: Phillippe, he that seeth me, seeth the Father. Euen so Moyses, desyring a deeper, and clearer in sight of almightie GOD, is deduced to the woꝝde, touching Messias, reuealed vnto the Church: and it is also shewed, howe GOD woulde be knowne, vntyll the seconde comming
of

and Fortrelle of the faithfull.

of Christe, when it is sayde: Thou canst
not see my face, but thou shalt stand in
the cleft of the Rocke: What is, thou
shalt stande vpon Christe and his gos-
pell, vntill I passe, and so thou shalt see
my hynder partes. For the Church
doeth not perfitlie see God in this lyfe,
neyther enioyeth the glorie promysed:
but standeth yet vpon the Rock Christ,
by sayth, and being in the cleft of the
Rocke, subiect to persecution, looketh
and awayteth for glorie, whyles God
passeth, euen when the Church is con-
sumate and finished. For after this
passage, there is eternall glorie, where,
in wee shall beholde God perfitlie, and
as hee is. Whereas now we onelic
see his backe partes. But I omitte the
deepe mysteries of this peece of scrip-
ture. I onelic propose the storie to bee
considered of my godly Reader: that he
might obserue howe this sentence ser-
ueth all times, of the Church to the ende
he may reape such effectuall consolati-
ons, that hell gates shall not preuaile
against him. We ought to knowe ther-
fore y the Church shal continue alwayes
amongst the raginge stormes and tem-

The backe
partes are
Gods
wayd.

The Castell of Christians,

pests of the world, and that by the mar-
uailous, and mighty protection of God,
whyles God passeth by, euen vntill the
tyme of glorification.

The fact of
the Church
in these
dayes.

Surelie the Church of God in these
latter tymes, wandereth as it were in
the wyldernesse, almost without any
certaine seate, or defence: sauing it hath
his Halcyons dayes, presenteth in this
Ilande. In the meane season, as a-
mongst the people of Israell, a great
multitude forsooke God, and so fell into
Gods wrath and vengeance: euen so
nowe a dayes, we maye beholde Kings
and Princes, and a great multitude to
contempne the gospell, and so to procure
vnto them selues everlasting maladi-
on and destruction. On the other syde
that lyttle flocke, which professeth the
gospell, to bee deprived of all humaine
helpe, & to waile daylye with miseries
and calamities. But let vs beholde the
Image, proposed in the histories of the
Israelites: and assure our selues, that
although the Church, some howe so bee
as an exyle and banished person vpon
earth: yet that it is covered, with Gods
hande, and with a heauenlie pyler of
fire,

and Fortresse of the faithfull.

fire, and that Christ her captaine, is present with her. Who well as the Psalmist sayth: Appeare to be a God in Sion. For albeit God appeareth & sheweth his presence throughout the rounde worlde by his providence, regiment and conseruation of all things: yet he manifest his presence in the Church by moze peculiar and speciall meanes: Samelie by preferuing and maintayning the Ministerie and sacramentes, by his dwelling in the Saints through faith, by his internall consolation in the holy Martyrs: and to conclude, in defending his congregation myraculouſlie, against the raging furyes of diuelles & worldlings. Whereof Moyses speaketh thus. They haue heard that thou Lorde, art amongst this people, and that thou art seene face to face. And Iosua: You shall knowe that the Lorde God is in the middle of you. And againe: That all the inhabitants of the earth maye know that God is in Israell.

This presence and protection of God over his Church, hath two endes: wherof the one appertayneth to such as are without, and as yet prophane persons:

the

Psa. 84.

Gods speciall presence and apperance in the Church.

Numb. 14.

Iosu. 3.

1. Reg. 17.

Two bles of this doctrine.

The Castell of Christians.

Gods pre-
sence a
witness
and Judge
against the
ungodly.

Psa. 6.

Psa. 52.

the other, vnto those that be of the hou-
sholde of fayth, and Cittie of God. And
as touching the vngodlie; this is the
ende of Gods presence in the Church:
that they either conioyne them vnto the
congregation of the faithfull; through
true repentance, renouncing all impie-
tie and wickednesse: or else being obsti-
nate, maye haue their owne conscien-
ces, as wptnesse of their iust condemp-
nation. For it shall come to passe, accor-
ding to that sentence of the Psalme. All
mine enimies shall be confounded; and
fore vexed, they shall be turned backe, and
put to shame for a iinie. And againe:
God shall destroy thee for ever, he shall
take thee, and plucke thee out of thy ta-
bernacle, and roote thee out of the lande
of the liuing. The righteous also shall
see it, and shall feare, and shall laugh at
him, saying: Behold the man that tooke
not God for his strength, but trusted vn-
to the multitude of his riches: and put
his strength in his malice. &c. There can
therefore be no greater plague then by
sinne, to be separated from God, to bee
turned from the fountaine of all good-
nesse, vnto the bothomlesse lake of all
euyl,

and Fortresse of the faithfull.

euill, from sweete lyfe, to bytter death,
from true blessednesse, to euerlasting
miserie.

On the other side as touching the elect
and faithfull, this is the effect and end,
of Gods presence in his Church. To
conferme them in faith, to moue them
to be thankfull towarde him, vnder
whose wings they are couered, to make
them feare God, in whose sighte they
walke: that they should also in tyme of
trouble cal vpon him being present with
them: that in patience they should loke
for victorie agaynst woꝝde and dinell.
Hereof spyng those sayings full of di-
uine consolation. The Lorde is with vs
feare not. And another: And nowe O
Lorde our God, saue vs out of the hand
of Sennacherib: that all kingdomes of
the earth may knowe, that thou only art
God. Wherefoze let vs plucke vp our
hartes vnto vs, and be of good comfozt
for without all doubt, God wyl thꝛough
all tymes, saue & preserve that Church,
which kepeþ the doctrine, that hath
bene deliuered by the Prophetes, A-
postles, and by Christ him selfe, as that
sweete promise in the Prophet testifieth:

This

A confir-
mation
and in-
courage-
ment of
the godly.

Num. 14.

Esa. 37.

The Castell of Christians.

Esa. 59.

This is my couenaunt which I wyl make with them sayth the Lorde. My spirite that is vpon thee, and my vvords vywhich I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, euen from henceforth for euermore. Euen so wee maye assure our selues that Christe wyl be present in our Church: setting at the right hand of his father, and rayning in the myddle of his enemies.

But wee must remember, that it is our partes to thinke vpon our due tie, and calling, to retaine stedfastly, the confession of sincere Doctrine, to betwixtie Gods Churche with god endeuoure, lyfe and manners. Then wyl hee not sayle vs, to pytche his Campe round about this Christian Castell, and faithfull Forresse, that no euyl thing shal approach nigh vnto it: he wyl be the maister and leader of his Sheepe, that it shall not bee drowned with the floodes of persecutions. He wyl blesse this our Countrey, that it shall continue another Sarepta, and bee an harbour for
his

and Fortresse of the faithfull.

his seruantes. Hee wyll defende our
gratious, and godlye Queene, with
the custodie of his holye Angelles: hee
wyll adorne her Nobyltie, with pru-
dent counsailes and happie euentes.
He wyll repesse the sedicious enterpri-
ses of diuelles, and wicked men: whose
only bent and chiefe desire is, all to rent
the vnitie and con corde of his Church,
and to dysturbe peace, and tranquillitie
in Common weales. He wyll styre by
dayly, learned and faithfull Pastors, and
Ministers that shall fight against Ido-
latrye, and al erroneous opinions: which
Turke and Idoe maintaine, with sa-
uage inmanitie, and crueltie, against
the honour of Christ. And finally, he
wyll abandon and remoue from vs, se-
dicious warres, persecutions, famine, &
contagious diseases: that wee hauing
restfull & quiet myndes, may wholly giue
our selues to prayer, and all other holye
exercises, yeelding vnto him only praise
and thanks for the myraculous pro-
pagation, and conseruation of
his Church.

FINIS



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